









REV. FATHER JUAN CABALLERIA.



HISTORY

✻ OF ✻

San Bernardino Valley

FROM THE PADRES
TO THE PIONEERS



✻ 1810-1851 ✻

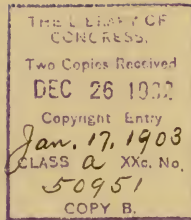


✻ BY ✻

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INTRODUCTORY.

History may be compared to a skein of tangled threads, gathered here and there. After a time, often many years, these strands are taken up, straightened and woven into a fabric that may satisfy the weaver—for the story is not of his day. So, as the present weaves the story of the past, it prepares the web of its own story, for the future to weave. The shears of Atropos never rust.

These brief chapters of the history of San Bernardino Valley have been prepared by Father Caballeria with the sole purpose of preserving some historical facts that are in danger of being overlooked and forgotten. The later days have many chroniclers, but of events prior to American colonization nothing has been written. These events form an important link in the historical chain; they provide a starting point, beyond which there is no record, no tradition.

As the early history of San Bernardino Valley is interwoven with mission history, it is well to outline the principal events preceding the first settlement of the valley. This will cover briefly the Spanish occupation of California and what is known as the missionary era.

No person is more competent to write of mission history than Father Caballeria. Endowed with a love for ancient historical lore, and the spirit that impels men to search for knowledge, he deems no effort or labor too great if knowledge may be gained. He found in the Indian and mission history of California an interesting field to which he has de-

voted much time, study and research. His profession is the "open sesame" to doors sealed to the average student. The faded, musty old records of a by-gone age and generation written in the seclusion of cloistered missions, need no translation to tell to him their story; for the language in which they are written is his mother tongue; the men who made the early history of California, by faith, race and land of birth, his kindred.

Father Caballeria is already well known as the author of several philosophic works in Spanish. He has written a history of Santa Barbara Mission which has been translated into English. All this gives value to the work of his pen and is assurance of a thorough comprehension of the subject upon which he now writes.

AMY DUDLEY.

San Bernardino, Cal., January, 1902.



CHAPTER I.

THE EARLY SPANISH EXPLORERS—CABRILLO.

Long before the caravel of the first explorer touched the western coast of North America, marvelous stories had reached the ears of the Spaniards of a wonderful island lying afar off in unknown seas, called California. In these stories nothing was lacking to excite the imagination and appeal to the cupidity of man. It was said to be a land of enchantment, inhabited by a race of people unlike the Europeans, who lived in wonderful cities and were garbed in raiment glittering with gold and precious stones. It was a dream of oriental splendor rivaled only by the tales of the Arabian Nights.

These fables at last bore fruit. In them is found the lure that beckoned the early explorers to California. In this respect the history of the world reads the same today as yesterday; and though men follow the ignis fatuus of personal ambition to bitter disappointment and death, it has ever served its purpose as a beacon light of civilization. Through the selfishness of a few, in time, comes the betterment of many. In this may be traced the master hand of human destiny—the Will of God.

Among the Spaniards, the true pioneers of the New World, the names of Cortez, Nuno de Guzman, Hurtado, Manzuela, Ximenes, Alarcon and Coronado are interwoven with the annals of the earliest explorations of the western coast, and to the northwest of Mexico. The colonization of Baja-California was begun as early as 1530. But, passing over the his-

tory of the Spanish conquest and settlements in North America, that of California begins with the expedition under command of Admiral Juan Rodriguez Cabrillo.

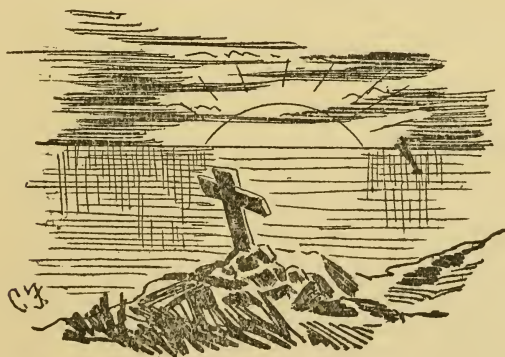
On the 27th of June, 1542, Cabrillo sailed from Navidad, for the purpose of discovering "a shorter route, in a westerly direction, from New Spain, or Mexico, between the North and the South Sea." He was in command of two sailing vessels, the *Victoria* and the *San Salvador*. After leaving the coast of Lower California he entered the unexplored waters of the then called *Mar del Sur*. On the 28th of September he sailed into a harbor, to which he gave the name of *San Miguel*, but now known as *San Diego Bay*. These were the first vessels to enter the waters of that bay; and these the first white men to set foot on the land which Cabrillo named *Alta-California*.

An account of this voyage, published by Juan Paez, is the source from which writers of history have drawn their information. It abounds in errors and inaccuracies which make it difficult to determine the extent of the voyage. However, Cabrillo remained at *San Miguel* six days. They landed, made explorations and give a very good description of the country, with some mention of the Indians inhabiting that section of the coast. These Indians are described as well formed and clothed in the skins of animals. They appeared suspicious of the white men and could only be approached with difficulty.

About the 10th of October they anchored in a small bay, now believed to be *San Pedro*. From there a party proceeded inland some distance, where they obtained a view of high mountains and again saw the Indians. On the 17th of November, Cabrillo discovered the *Bay of Monterey*, but was unable to make a landing on account of the roughness of the sea. He continued the voyage as far as 44 degrees latitude, but owing to the inclemency of the weather and the unsafe condition of his vessels, he decided to return to the *Santa Barbara Islands* and remain for the winter.

The latter part of this voyage was accomplished under serious difficulties. The brave commander was suffering from severe injuries, the result of a fall received during the month of October, and constant exposure and lack of proper attention caused inflammation which resulted in his death January 3, 1543. This occurred on the island now known as San Miguel, where his remains received burial. The command of the expedition devolved upon Lieut. Bartolome Ferrer, who, not daring to continue the explorations, returned to New Spain.

Cabrillo sleeps in an unknown grave, but history has built for him an enduring monument, and while the record of the deeds of brave men adorn its pages, the name of Cabrillo will not be forgotten. He was a man of sterling qualities, a fearless navigator and the discoverer of Alta-California.



CHAPTER II. VISCAINO.

Sixty years elapsed before Spain made any attempt to proceed with the work of discovery and exploration which the untimely death of Cabrillo postponed.

On May 1, 1603, a fleet sailed from Acapulco for the purpose of establishing a harbor on the coast of California, where vessels engaged in the Philippine trade could, in case of necessity, find shelter and supplies. This fleet of three frigates, the San Diego, Santo Tomas and Los Tres Reyes, was under command of Admiral Don Sebastien Viscaino. On November 10, they anchored in the bay where Cabrillo first landed, and which Viscaino named San Diego de Alcala, although Cabrillo had given to it the name of San Miguel.

Accompanying this expedition was a party of learned scientists sent purposely from Madrid to take part in the explorations. They were under direction of Fray Antonio de la Asuncion, of the Order of Carmelite Brothers. He had as assistants Fray Andreas de la Asuncion and Fray Tomas de Aquino. They were the first to make maps of the coast and of the islands lying off the coast of California.

A knowledge of the progress of this expedition may be gained by following the Roman Calendar of Saints. These pious fathers not only made the maps but named each place visited by the expedition with the name of the saint whose anniversary occurred on the day of their arrival at the place. California owes a debt of gratitude to these devout padres for the beautiful names bestowed upon many of her now popular pleasure resorts and islands, these names having been retained to this day.

The expedition visited San Clements Island November 23, and on the 25th, Santa Catalina Island; on the 26th they landed at San Pedro; thence northward to Santa Barbara, arriving December 4, the anniversary of Santa Barbara day. On the 8th of the month they doubled Point Concepcion; and on the 16th dropped anchor in an excellent harbor which Viscaino named Monte Rey—king's mountain. Here they landed, and beneath the spreading boughs of a large oak tree near the shore, beside which bubbled a spring of clear, cool water, a solemn mass was offered by Fray Ascencion. The rough, bearded sailors from the ships knelt in silent devotion while the three priests, in their sacred vestments, chanted the mass "In Gratiarum Actione," their voices uniting and ascending in the devout prayer of thankfulness to God, who had so preserved and cared for them amidst the many perils that constantly surrounded them. It was an impressive scene. On one side the unbroken solitude of mountain and the vastness of trackless wilderness; on the other side the immensity of an unknown ocean. The moment was worthy of immortalization and one destined to live in the history of the land.

This expedition did not go beyond 42 degrees latitude. The maps, records and descriptions of the coast, climate and general condition of California were accepted as authority, and thus the expedition added to knowledge of the country; but aside from this there was no benefit derived and no practical use was made of the knowledge gained. Although Viscaino solicited the opportunity of returning to California, desiring to make a permanent settlement in the country, no provision was made for that purpose and he died with the hope unfulfilled. Spain seemed content to rest until the trend of events far in the future, awoke her to a realization of the value and importance of the rich possessions which for so many years suffered neglect at her hands.

CHAPTER III.

THE COMING OF THE MISSIONARIES.

In the Seventeenth century Spain was mistress of the world. Her diplomats were a power at every European court; her ships sailed every sea; she was foremost of nations. Her many interests had so absorbed her attention elsewhere that the vast territory of California, which she claimed, was apparently overlooked or forgotten. This forgetfulness, however, was only apparent. When the Russians, coming down from their possessions in the north, seemed about to invade the territory, Spain awoke to the necessity for immediate action and there was no hesitancy in asserting her right of sovereignty. Carlos III., then king of Spain, issued a royal mandate commanding Jose de Galvez, viceroy of New Spain, to make preparation for the immediate occupation of the country. They were to establish military stations at San Diego and Monterey—these points, according to Viscaino's maps being the opposite extremities of California.

The object of this expedition was two-fold: the occupation and colonization of the country by Spain, and the conversion to Christianity of the native inhabitants.

The latter undertaking was given to the Brotherhood of the Order of Franciscans. They were to have entire control of the religious movement, and the protection and co-operation of the military in furtherance of the important mission entrusted to them.

It was deemed prudent to have this expedition consist of four divisions—two to go by land and two by sea—the objective point of all being San Diego.

On the 9th of January, 1769, the San Carlos sailed from La Paz. Solemn religious services preceded the voyage. St. Joseph was named as patron saint of the expedition. Mass was celebrated by Father Junipero Serra and divine blessing invoked for protection and guidance to the ultimate success of their undertaking. Fifteen days later, after similar services, the San Antonio followed the San Carlos. Another ship, the San Jose, was fitted out and set sail on the 16th of June, but this vessel was probably lost at sea. It was never heard from again.

In the meantime, the land expeditions were well under way. The first division, under command of Rivera y Moncada, captain of "soldados de cuera," was composed of soldiers, muleteers and neophytes of the Lower California Missions. They took with them cattle, horses, mules, sheep, and a supply of garden seeds. Padre Juan Crespi, whose diary of this and later expeditions has been a valuable and fertile source of information to historians, accompanied this expedition.

The second land division was commanded by Gaspar de Portala, a captain of dragoons, who had been appointed governor of Alta California. At Vellicata he was joined by the Venerable Fray Junipero Serra, the Missionary President, who made the journey with them to the field of his future labors.

After great physical hardships, difficulties and delays, the four divisions comprising the expedition met at San Diego, July 1, 1769. The last to arrive was that of Governor Portola.

On the 16th of July, 1769, the mission San Diego de Alcala was founded. This day was selected as most appropriate, it being commemorative of the Triumph of the Most Holy Cross over the crescent in 1212, and also the feast day of Our Lady Mount Carmel. This was the beginning of the missionary work in California.

After resting a few days an expedition started to discover the harbor of Monterey, but failing to recognize the

place returned to San Diego disappointed and disheartened. A second expedition was more fortunate and the desired harbor located, all unchanged as described by Viscaino. Here was the mountain, the ravine, the spring of sparkling water, the oak tree under which so many years before Fray Ascension had offered his mass of thanksgiving, and the hearts of the pilgrims leaped with joy as their voices shouted the glad tidings of recognition and discovery. The words of the beloved Father Junipero can best tell the story. In a letter to his life-long friend, Father Francis Palou, he writes: "On the great feast of Pentecost, June 3rd, close by the same shore, and under the same oak tree where the Fathers of Viscaino's expedition had celebrated, we built an altar, and the bell having been rung, and the hymn *Veni Creator* intoned, we erected and consecrated a large cross, and unfurled the royal standard, after which I sang the first mass which is known to have been sung at this point since 1603. I preached during the mass, and at its conclusion we sang the "*Salve Regina*.' Our celebration terminated with the singing of the *Te Deum*; after which the officers took possession of the land in the name of the King of Spain. During the celebration a salute of many cannons was fired from the ship. To God alone be honor and glory."

Thus was founded, on June 3, 1770, the Mission of San Carlos Borromeo, the second of the missions of California.

Messengers were at once dispatched to carry the glad tidings to the City of Mexico. The occupation of California by Spain was considered complete.

CHAPTER IV.

THE FRANCISCANS.

The history of the world can show no nobler efforts in the work of civilizing savage races than that put forth by the Roman Catholic Church in North America. Perfection is not of earth. Living up to a high ideal, and entire and un-failing devotion to duty may so purify and strengthen the soul of man as to enable him to overcome many inherent tendencies and weaknesses, but it will not immediately eradicate them. The missionaries may oftentimes have erred through a mistaken sense of duty, but their mistakes were rather those of the time in which they lived, and were brought about by conditions from which they themselves suffered. In the main, their lives were heroic in devotion to duty and sacrifice of self. No hardship was too great and no personal discomfort ever considered or permitted to stand in the way of the work to which their lives were consecrated. They penetrated the wilds of the great Northwest; they tramped bare-footed and alone over the barren waste of desert in the South; no tribe of Indians too remote or too savage for their ministry; even though in going they knew they were facing almost certain death, and death in its most horrible form. Such were the men who planted the cross on the Western Continent; such the men selected to Christianize Alta-California.

The Franciscans held high place among the religious orders of that time. Their founder, St. Francis, was born in the village of Assissi, Italy, in 1182. In early manhood, after prolonged meditation on the evil and sins of life, he sold all his possessions, gave the proceeds to the church and, renouncing the world, became a religious devotee. Clad in

the roughest clothing, he went about performing acts of charity and mercy, literally following in the footsteps of his Divine Master. Soon his devotion attracted the attention of others, who, joining him, endeavored to emulate him in his good works. In 1209 the religious order of Franciscans was organized, and though the regulations and discipline of this order were most severe and trying, they rapidly increased in numbers. The death of St. Francis occurred in 1226, and his canonization in 1228. In less than fifty years the order numbered over two hundred thousand members, and had established many schools and colleges.

Spain reposed the fullest confidence in the Order of Franciscans. Their work in California started under most favorable auspices. They had figured in every conquest Spain had made and were active in promoting the Catholic faith in the new lands. Among their numbers were men of high ecclesiastical and political standing, and in beginning their work in California they brought to bear a direct influence with the Spanish crown, and a power was given them granted to no other religious order of that period.

The Franciscan Missions in Mexico had prospered in every way. The Franciscan missionaries were men of marked executive ability. They were experienced in the work and well able to cope with any difficulty that might confront them in the new field of labor about to be opened.

In taking up the work in Alta-California, these missionaries brought minds single to one purpose, and that purpose the sowing of the seed of Christianity. If they succeeded in their undertaking the wealth and honors were always for the order; the individual reaped neither material gain nor glory. The life of every missionary was one of toil, privation and danger; his hopes were not for earthly riches; his reward, that which surely comes to all who labor unselfishly for the good of humanity.



FATHER JUNIPERO SERRA.

CHAPTER V.

FATHER JUNIPERO SERRA.

Father Junipero Serra, the first Apostle of Christianity to Alta-California, was born in the village of Petra, in the island of Mallorca, November 24, 1713. His parents were of the poorer class of people, but mindful of the advantages of religious training, early instilled in the mind of their son the principles which governed his after life. His quickness of perception attracted the attention of the priests of his native city, who encouraged the lad by teaching him Latin and to sing. [Later, he entered the college of San Bernardo de Palma, where he advanced rapidly in all his studies. At the age of seventeen years he donned the habit and took the vows of the Franciscan Brotherhood, determined even then to become a missionary and devote his life to the saving of savage souls.

In the meantime, in obedience to the desires of his superiors, he took up the study of theology and philosophy and became an instructor in those branches, his learning obtaining for him the degree of Doctor of Divinity. His discourses attracted much comment and large audiences greeted him whenever he spoke publicly; but in spite of the flattering attention of his numerous admirers, his desire to devote himself to missionary work did not lessen. His faith and patience was at last rewarded. On the 23th of August, 1749, in company with his lifelong friend and brother priest, Father Francisco Palou, he set sail from Cadiz, Spain, for America. After a long, tempestuous voyage, and much suffering from sickness, they arrived at Vera Cruz, and from there went

to the mission of Sierr a Gorda, in the north of Mexico, where he had been assigned for duty, arriving January 1, 1750. There he lived and taught nine years. His mission work prospered and he was soon able, with the help of his Indian neophytes, to build a new church, which was the admiration of the whole country. He learned the language of the Indians; taught them to build houses, sow grain, prepare clothing, and in all ways advanced them far on the road to civilization.

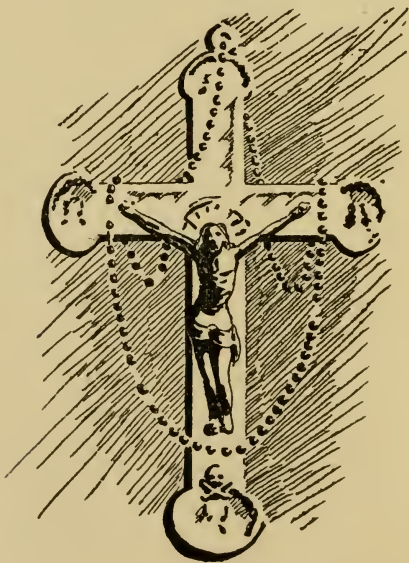
Leaving the peaceful mission he went to the city of Mexico and while there learned of the need of a missionary to go among the treacherous Apache Indians in the Northwest. Though going meant almost certain death, he volunteered his services. Circumstances, however, prevented the sacrifice on his part, and the next seven years were passed in the City of Mexico preaching the gospel and converting many sinners to Christianity.

His energy, zeal and untiring devotion to the faith eminently fitted him for the great work to which he was chosen—that of President in charge of the mission of Alta-California.

All unsolicited the call came to him and though it found him miles away in the interior of the country, he was ready for it and made immediate preparation for his journey. Owing to a badly ulcerated leg he was not able to start until March 28, 1769, eighteen days behind the expedition under the command of Governor Portola, whom he overtook at the frontier. Traveling so aggravated the swelling on his leg that he could proceed only through great suffering. He was repeatedly urged to abandon the journey, but insisted on going forward with the expedition, saying that he "had put his faith in God and if He willed that he should die among savages he was content." Father Junipero's abiding faith in, and trust in Divine guidance, brought him through the difficult journey, and his faith and trust was amply rewarded.

Combined with his faith was a belief that he was the

instrument chosen by God, and under Divine direction, for the prosecution of the work in Alta-California. Though physically weak and suffering in health, this belief filled his soul with sublime inspiration and he entered upon his labors fully alive to their importance, with a spirit imbued with energy and determination to bravely meet all difficulties, and, with the help of God, to overcome all obstacles in the path to success. He lived to see the mission system well established and many natives converted to Christianity. He fell asleep in the Lord, passing from life peacefully at his mission of San Carlos, August 28, 1784, at the age of seventy-one years.



CHAPTER VI. THE MISSIONS.

When the Franciscans, under the able leadership of Junipero Serra, arrived in California, their first work was to select locations for the missions which they were instructed to establish. To this end, expeditions were formed for the purpose of exploring the country between San Diego and Monterey. It was their plan to have these missions situated not more than one day's journey from each other. This was in order to afford mutual protection in case of attack from Indians, and also to lessen the fatigue to travelers on the long journey between missions situated at a considerable distance from each other.

The missions were usually located in close proximity to some of the numerous Indian rancherias where there was to be found an abundance of water. The consent of the Indians would first be obtained and then the work of building the mission begun. First, an enramada of green boughs was prepared as a place for holding temporary religious services. After arranging an improvised altar the bells would be swung from the branches of some near-by tree, and then ringing them to call the soldiers, the ceremony of consecration took place. The soldiers formed themselves into a square about the padres and waited the raising of the cross. The wondering natives, in the background, gazed in awe on the strange proceedings and watched until their close. The padre, in snowy alb and stole, advanced and invoked the blessing of God on the work about to commence, and with the chanting of the hymn the cross was raised. After this

ceremony, mass was celebrated at the altar, and with the singing of the "Te Deum Laudamus," the services ended. The military ceremonies then followed and consisted in unfurling the royal standard and formally taking possession of the country in the name of the king of Spain.

Temporary shelter was next prepared and the work of erecting permanent buildings begun. The church, naturally, was considered of principal importance and received the greatest attention. It usually occupied a commanding position. Then came the buildings for the padres, soldiers and Indian neophytes. Whatever material was conveniently at hand was used for the buildings, consequently some were of stone and others of sun-baked brick or adobe. They were built around a hollow square, inclosing the court-yard, into which all the buildings opened. New buildings were added from time to time as work-shops for the different trades established at the missions.

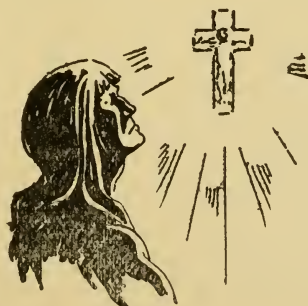
The missions were conducted on the patriarchal plan. The inmates lived as one large family, their interests general and identical. Separation of the sexes was rigidly enforced from the beginning. A "majordomo," usually a soldier, was appointed to take charge of the men. The women occupied a portion of the building called the "monjerio" and were carefully watched over by "la maestra," the wife of a soldier, or some old Indian woman, who guarded her charges with the utmost vigilance. After arriving at a proper age they were permitted to marry. The padres endeavored to teach the Indians of both sexes the sanctity of the marriage relation, and to thus lay the foundation of the family among them. After marriage provision was made for them outside of the mission buildings, and villages of natives governing themselves soon became a part of the mission system.

While in the missions the Indians were taught the various domestic arts. The men learned trades and to plant and harvest crops of grain and vegetables. As vaqueros they

have never been excelled. The women were taught to weave, sew and spin. The Indians had some natural skill at dyeing and were taught to weave blankets from native wool, on looms set up at the missions. So skilled did they become in this art that the missions furnished all the blankets used in the country after 1797. Hemp was also raised and used.

Mission life was one of industry. At day-break the whole place was awake and preparing for labor. After attending mass, the first meal of the day was served. This usually consisted of "atole," or ground barley, a staple article of food at the missions. The noonday meal consisted of atole accompanied with mutton in some form and an occasional addition of frijoles. At five o'clock the evening meal was served. The Indians were always allowed to bring to their tables nuts and wild berries. At sunset the Angelus called to prayers and benediction, after which all retired to their respective quarters. The working hours at the missions were from four to six hours for a day's labor. Not more than half the Indians were employed at the same time.

The mission Indian was naturally docile and submissive. After a few years of training at the mission, the unclothed, degraded savage, living a life of sloth and immorality was transformed into an industrious Christian with fair ideas of religion and morality.



CHAPTER VII.

FOUNDING OF THE MISSION SAN GABRIEL ARCANGELO.

San Gabriel was the fourth mission to be built in Alta-California—the others, San Diego, Monterey and San Antonio.

This mission was founded on the 8th of September, 1771. It is still in a very good state of preservation. It is one of the oldest of the mission buildings now existing. In material prosperity it was second only to San Luis Rey mission.

Many romantic tales are told of the mission of San Gabriel—most of them having little or no foundation in fact, and therefore without historical value.

On the 6th of August, 1771, Fathers Pedro Cambon and Angel Somera, with an escort of ten soldiers, left San Diego for the purpose of founding a mission to be dedicated to San Gabriel Arcangel. After traveling forty leagues and making several explorations they selected a place about ten miles east of where the city of Los Angeles was afterwards built. The Indians in the vicinity were inclined to resent the coming of the Spaniards and made some warlike demonstrations; whereupon one of the padres unfurling a banner bearing a representation of the Blessed Virgin, held it up before the natives. Upon beholding this picture, the Indians fell upon their knees, laid down their weapons and brought gifts of beads and shells which they laid before the banner in token of submission.

After the customary ceremonies of the raising of the cross, work was commenced on the temporary buildings. The natives seemed anxious to take part in the work and rendered material assistance to the soldiers in preparing shelter. The location of the mission however, did not prove satisfactory, and a new

site was selected, about one mile from the original location. After making arrangements with the natives occupying the place, the mission was removed to the site it now occupies.

The material progress of the mission of San Gabriel was assured from the beginning, and after the first few years, the spiritual progress was equally marked. From 1771 to 1831, the mission records show the baptism of 7,709 persons; 5,494 burials, and 1,877 marriages. In 1817 the mission had a population of 1701 souls.

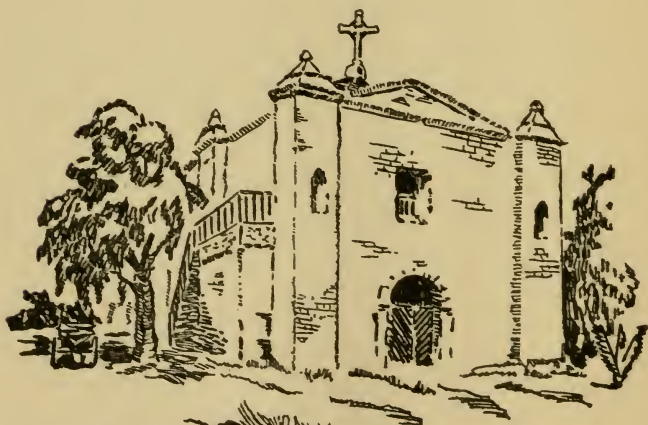
Important industries were established in this mission to teach the Indians useful trades. A shoe-shop, soap factory, and carpenter shop gave constant employment to the natives while others operated a saw-mill and a grist-mill. The remains of the latter building, "el Molino," are still visible. There was an extensive vineyard planted, and the San Gabriel wines and brandies were famous throughout the territory. Vast herds of cattle and horses roamed the plains, and a tannery converted the hides into leather from which was made shoes, saddles and other articles, besides exporting large quantities of tallow and many hides. A most wonderful cactus hedge was planted by Father Jose Maria Zalvidea in 1809, a portion of which still remains and excites the wonder of the tourist visiting the mission.

The mission is an imposing structure. In dimensions it is about 138 feet in length and 30 feet in height. The walls and foundation of masonry, are five feet thick and as firm as solid rock. The interior has been somewhat changed from the original by enlarging the windows and replacing the arched roof with timbers heavy enough to assist in preserving the building and rendering it secure from possible damage through earthquake, from which it once suffered severely.

Many articles of interest still remain in this mission. The ancient pictures of the Apostles and saints have been restored and are now in an excellent state of preservation. A very ancient baptismal font brought from Spain still serves the

needs of the present generation, while censers and other vessels of copper of the same age claim the attention of the visitor to the historic place.

One of the most familiar of the pictured mission representations is the belfry of San Gabriel. It was originally intended for six bells, though but four remain. Two of these bells are much older than the others; one dedicated to the Blessed Virgin is without date; another bears date of 1828; that of a third, "A. D., '95," and the other 1830.



San Gabriel Mission.

CHAPTER VIII.

THE FIRST CHRISTIAN SETTLEMENT IN THE VALLEY-POLITANA.

The missionaries not only contemplated the conversion and civilization of the Indians in the immediate vicinity of the missions, but aimed to reach out into the surrounding country and enlarge the radius of work until the whole territory came within the boundaries of some one or other of the missions.

As soon as a mission was established, expeditions were sent out into the adjoining territory to make surveys and to ascertain the names of the different tribes, or rancherias, and the number of Indians inhabiting that section of the country. As rapidly thereafter as possible the padres founded "asistencias," or branch chapels, at locations not too far distant from the mission, making them dependencies of the different missions. Los Angeles, Puente, San Antonio de Santa Ana and San Bernardino all came within the jurisdiction of San Gabriel mission.

The history of San Bernardino Valley begins with the coming of the missionary priests into the valley.

In 1774, Juan Batista de Anza, Captain of the Presidio of Tubac, was directed by the viceroy to open a road between Sonora in Mexico and Monterey in California. He came from the Colorado River to San Gabriel across the desert from southeast to northwest, by a route practically the same as that afterwards followed by the Southern Pacific Railway—by the way of Yuma, San Geronio Pass and through San Bernardino Valley.

The Anza expedition was an extensive outfit—240 persons, men, women and Indians, and 1050 beasts. They entered the valley on the 15th of March. They gave to San Gorgonia Pass and San Timeto Canon the name Puerto de San Carlos or St. Charles Pass. San Bernardino valley was called valle de San Joseph, and Cucuamunga, Arroyo de los Osos or Bear Gulch.

San Gabriel mission became an important stopping place on the road, and the first place where supplies could be procured after crossing the desert. In the course of time, as travel over this road increased, it was arranged to establish a supply station at some intermediate point between the mission and the Sierras on the north, in order to lessen the hardship of this journey by providing travelers with a place where they could rest and obtain food.

With this object in view, a party of missionaries, soldiers and Indian neophytes of San Gabriel mission, under the leadership of Padre Dumetz, were sent out to select a location. On the 20th of May, 1810, they came into the San Bernardino Valley. This, according to the Roman Calendar of Saints, was the feast day of San Bernardino of Sienna and they named the valley in his honor.

They found here an ideal location. The valley was well watered and luxuriant with spring-time verdure. It might become to the weary traveler a perfect haven of rest. The Indian name of the valley, Guachama, when translated, signified "a place of plenty to eat." The Indians inhabiting this section of the valley were known as Guachama Indians and had here a populous rancheria. A number of other rancherias were scattered throughout the valley, each bearing a name significant of the place where it was situated. Many of the names were retained by settlers of a later day and applied to ranchos granted by the government. These Indian names make a very interesting study. Those near San Bernardino Valley, are as follows:

San Bernardino—Guachama—A place of plenty to eat.

Cucamonga—Cucamongabit—Sand place.

Riverside—Jurumpa—Water place.

San Timoteo (Redlands)—Tolocabit—Place of the big head.

Homoa—Homhoabit—Hilly place.

Yucaipa—Yucaipa—Wet lands.

Muscupiate—Muscupiate—Pinon place.

The supply station was located at the Guachama rancheria, which was near the place now known as Bunker Hill, between Urbita Springs and Colton. The location was chosen on account of an abundance of water in that vicinity. Here a "capilla" was built, which was dedicated to San Bernardino, the patron saint of the valley. After completing the building of the station the padres returned to San Gabriel leaving the chapel, station and a large quantity of supplies in charge of neophyte soldiers, under command of a trustworthy Indian named Hipolito. The settlement, or rancheria of mission Indians, taking its name from this chief became known as Politana.

During the next two years the padres made frequent visits to the capilla; the Guachama Indians were friendly; grain was planted and the settlement seemed in a fair way to permanent prosperity.

The year 1812, known in history as "el año de los temblores," (the year of earthquakes), found the valley peaceful and prosperous—it closed upon the ruins of Politana. The presence of the padres and Christian neophytes among the gentile Indians of the valley had been productive of good results and many of them became converted to Christianity. When the strange rumblings beneath the earth commenced and frequent shocks of earthquake were felt, the effect was to rouse the superstitious fears of the Indians. The hot springs of the valley increased in temperature to an alarming ex-

tent; a new "cienegata" or hot mud spring, appeared near Politana, (now called Urbita.) This so excited the Indians that by direction of the padres the spring was covered with earth, hoping to thus allay their fears. These hot springs were regarded by the Indians with superstitious veneration. They were associated with their religious ceremonies and were known to them as medicine springs. When these changes became so apparent they were filled with apprehension of danger bordering on terror. This, accompanied by the frequent shocks of "temblor," so worked upon their superstitious natures that, looking for a cause, they came to believe it was the manifestation of anger of some powerful spirit displeased at the presence of the Christians among them. Desiring to appease this malevolent deity and avert further expression of his displeasure, they fell upon the settlement of Politana, massacred most of the mission Indians and converts and destroyed the buildings.

The Guachamas rebuilt the rancheria and inhabited it until long after the decree of secularization. A few Indians remained there at date of American colonization, and older settlers of the country retain a recollection of the rancheria of Politana. As the country settled the Indians decreased in numbers and dispersed; the few miserable habitations fell into decay, and there is now no trace of the rancheria, except as the plow of the rancher may occasionally bring to the surface a piece of tile, sole relic of the first Christian settlement in San Bernardino Valley.

Very few descendants of the early Guachama Indians remain. Here and there may be found one understanding the language and somewhat familiar with the history of the tribe. The Indians now living in the valley are principally of the Cahuillas—originally belonging to San Luis Rey mission—and of the Serranos, or mountain tribes. These Indians have intermarried and the language spoken is a mixture of dialects.

The burial place of the Christian Indians of San Bernardino Valley was at Politana. Until brought under the influence of the missionaries they cremated their dead, burning not only the body but all of the belongings of the deceased. The padres taught them the rites of Christian burial. This cemetery was to them a sacred spot, a place of veneration. It was used by the Indians of the whole valley until comparatively recent years. The place where it was situated is now on the left side of the new electric railway as it turns north from Colton on Mt. Vernon Avenue, but no trace of this cemetery remains. As settlers came into the valley their greed for possession of land did not spare the Indian burial place; the graves were leveled and the land placed under cultivation. A thriving orange grove now blossoms and bears its treasure of golden fruit over the crumbling bones of a dead and forgotten generation. But they sleep none the less peacefully, even through the land where their forefathers roamed free and untrammelled, and of which they were the sole and original owners, denies them a place of undisturbed sepulchre. Los muertos con la corrupcion de sus cuerpos alimentan ahora los arboles que dan fruto para los vivos; solo su espiritu se halla elevado sobre la materia y goza de la immortalidad. "Quia Dominus dedit eis lumen ut viderent eum."



THE PATRON SAINT OF THE VALLEY.

CHAPTER IX.

From the earliest dawn of civilization men and women who have devoted their lives to the betterment of humanity have been awarded the respect and gratitude of the whole world. The pages of history are filled with names of men who have been potent factors in the advancement of the world through the different branches of learning, of arts and of science. These names are immortalized because the men who bore them bequeathed something of worth to the race, something which left imprint upon the history of the world. Their words and deeds are imperishable and will endure as long as the human race endures. Who studies philosophy and forgets the names of Cicero, Seneca, Socrates and Plato? Who reads of war and conquest and sees not the names of Hannibal, Alexander, Caesar, Napoleon, Washington and Bolivar? Who studies the masterpieces of poetry and fails to find Homer, Anacreon, Virgil, Dante, Milton? Who opens the pages of the history of early Christianity and reads not of St. Augustine, St. Anselm, St. Thomas and Santa Teresa, and other zealous workers, who constituted the bulwark of the Christian religion.

It is the custom of the Roman Catholic church, from early times, to canonize those men and women, who, through sublime acts of faith, devotion and self-sacrifice, performed valuable and heroic service for the cause of Christianity. It is not for the commendation of the world. It is a recognition of the worth and work of the noble sons and daughters of

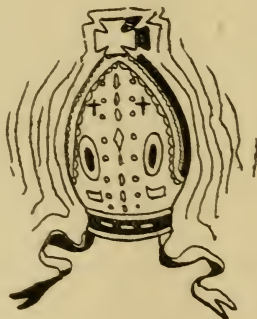
the church who, having passed to their eternal reward, need not the praise of the multitude; but the church, desiring to perpetuate the memory of their deeds, inscribes their names upon her calendar of saints that they may be kept before the world as examples worthy of emulation and remembrance.

San Bernardino was born at Sienna, Italy, on the 20th of May, 1382. It was a time of severe affliction. Bigotry and infidelity had corrupted the minds of men; and blasphemy was carried even to the extent of denying the divinity of Jesus Christ, the Saviour of mankind. France, Spain, Italy and other countries suffered from persecution directed against the church. Sacred buildings were desecrated and destroyed; political factions were arrayed against each other in bitterest dissension, and the whole of Europe on the verge of warfare.

When San Bernardino arrived at manhood he warmly espoused the cause of the church and dedicated his life to the service of Christianity. He was a man of superior intellectual ability, a powerful speaker and a logical and forceful writer of theological works. His sermons, still preserved, are considered among the treasures of church literature. Gifted with the power of eloquence, like St. Paul, he went from town to town throughout the land preaching in the name of the Lord Jesus. He was instrumental in overcoming the spirit of blasphemy and in bringing peace to the church. Three times he was offered a bishop's mitre as a reward for his services, but, deeming it better to serve the cause through evangelical labors, he declined all honors that he might continue his efforts without the responsibilities attached to so high an office. San Bernardino died at the city of Aquila in 1448, at the age of sixty-six years, and his name was afterwards placed on the calendar of the Roman Catholic church as a Saint of God.

It is not to be marveled at that the padres coming into this beautiful valley in the month of May—when Nature, revelling in luxuriance of vegetation had clothed the foothills and

plain with gorgeous vegetation and bloom—should rejoice and find pleasure in bestowing upon the earthly paradise the name of San Bernardino. It is small wonder if they saw in the smiling heavens the beautiful azure skies of Italy; or if the balmy air reminded them of the caressing breezes of the sunny land across distant seas. And so the name San Bernardino of Sienna has a peculiar fitness to the place and remains as a happy inspiration of the padres—the first white men to set foot within the beautiful valley.



CHAPTER X. THE INDIANS.

Writers of early California history generally characterize the type of Indian inhabiting the country at the coming of the Spaniards as stupid, brutish and utterly lacking in intelligence. Father Venegas, one of the earliest writers, says of them: "Even in the least frequented corners of the globe there is not a nation so stupid, of such contracted ideas, and weak both in body and mind, as the unhappy Californians. Their characteristics are stupidity and insensibility, want of knowledge and reflection, inconstancy, impetuosity, and blindness to appetite; an excessive sloth and abhorrence of fatigue of every kind, however trifling; in fine, a most wretched want of everything which constitutes the real man and renders him rational, inventive, tractable, and useful to himself and society."

Notwithstanding all this, the fifty years following the advent of the missionaries demonstrated the fact that these Indians were capable of civilization. Under the tutelage of the padres they developed wonderfully. Without the help of the Indians the material progress of the missions would have been impossible. The padres were the directing minds; but the unskilled hands of the Indians built the mission structures, the ruins of which are still the wonder and admiration of all who visit them. With their help, vast tracts of land were brought under cultivation; they constructed a system of irrigation; planted orchards and vineyards; manufactured many articles of domestic use, and accomplished much that would have been considered extremely difficult among races

farther advanced in civilization.

But it cannot be denied that the native Indians were low in the scale of humanity. They were wholly unlike the Eastern Indians. They lacked the social organization of the Pueblos. There were no powerful tribes among them, as the Sioux of the north and the Apache of the southwest. Their settlements, or rancherías, were independent of each other. Each ranchería had a name of its own, and a different language was spoken, the inhabitants of one ranchería many times being unable to understand the language of another.

The Indians of San Bernardino Valley differed in no respect from those of other portions of California. The early missionaries found in the valley six Indian rancherías. After the Indians had become converted to Christianity, and the padres were able to estimate their numbers, they found each ranchería contained from two to three hundred people. This estimate would show about fifteen hundred people inhabiting San Bernardino Valley.

Their dwellings were circular in form. They were built from poles stuck in the earth and bending over at the top to form the roof. This was covered with brush, tules and mud, leaving at the top an aperture to allow the smoke to escape. They were similar in construction and appearance to the Navajo "tehogane" of the present day.

The early Indians did not cultivate the soil. They subsisted upon wild roots, herbs, nuts, field mice, worms, lizards, grasshoppers and other insects, birds, fish, geese, ducks and small game. The flesh foods were consumed raw or only slightly cooked. They were very fond of acorns, which, during their season, were gathered in large quantities. These were often prepared by grinding in mortars or on stone slabs similar to the Mexican "metate." They were sometimes placed in woven baskets of reeds, and boiled in water heated with hot stones, then kneaded into a dough and baked on hot stones in front of a fire. A small, round seed, called "chia,"

was also used. This was prepared by drying and making into a flour called "atole." Their subsistence was often very precarious and their habits somewhat migratory, going from place to place in search of their food supply, which varied with the season of the year.

In personal appearance the California Indians were not prepossessing. There was little physical beauty among them. They were undersized, broad-nosed, with high cheek bones, wide mouths and coarse black hair. Their personal habits were uncleanly. Their clothing extremely scanty; that of the men "in naturalibus," but the women partially covered themselves with skirts of woven grass reaching from the waist to the knees. They were fond of ornaments of various kinds and decorated their faces and bodies with paint, often in a most grotesque manner.

Upon the coming of the Americans they were classed without distinction under the term "Diggers."



CHAPTER XI.

THE RELIGIOUS BELIEF OF THE INDIANS.

In studying the history of a people the point first taken into consideration is their religion. By that standard the intellectual development of the race, nation or tribe is measured and determined. This will apply to the higher forms of civilization as well as to the lowest fetish worshipers. With the first light of intelligence the savage, conscious of the unknown which surrounds him, builds a shrine to some vaguely comprehended power which he personifies in his imagination and clothes with attributes which seem to him superior. This he calls his God. His mind can comprehend nothing better or more powerful than this deity. It is the summit of his intellectual capacity.

The Indians of San Bernardino Valley had a crude form of religious belief. It was similar to that of other native tribes of Southern California. Their beliefs differed somewhat according to locality. They were never thoroughly understood. The Padres were so zealously engaged in teaching the natives the Christian religion that they gave practically little attention to beliefs previously existing among them; and as the Indians had neither writings, pictured representations or records of any description, the origin and growth of their religious ideas is lost in obscurity.

This much, however, is known: The early Indians were not idolators. Their religion might properly be termed a form of Manicheism. They worshiped both the good and the evil principle. The latter, typified by the coyote, was evidently considered the more powerful, as their dances and re-

ligious ceremonies were generally propitiatory and usually in honor of the evil one, the object being to placate him and avert the consequences of his displeasure.

According to the belief of the Indians of San Bernardino Valley, the god Mutcat created the earth, the sea and all the animals, birds, fishes, trees, and lastly man. Then, desiring to view the work of his hands, he descended from his heavenly abode of Tucupac, to visit Ojor, the earthly creation. Wishing to express his satisfaction and still further beautify the earth he gave to man the various seeds, plants and flowers. Knowing that in employment man finds happiness, he taught them to build their houses and the many arts whereby they might pass their time in contentment and usefulness.

For a period of time all was peace and serenity. Men lived together in brotherly love and harmony and no discord came among them in their relations with one another. The earth yielded fruit in abundance to supply all their needs, and no want of man was unsatisfied. Earth was itself a paradise inferior only to the abode of the god Mutcat, and death had never entered to bring sorrow and separation to mankind.

Unfortunately the peace was broken. Isel, the evil god, became envious of the happiness of men and set about devising means to accomplish their downfall and destruction. He caused death to come into the world, brought famine and pestilence and sowed the seed of discord among men. But as Isel was moved solely by envy, it was believed his anger could be appeased and favor obtained through gifts of food, chanting, dances and feasts in his honor.

On the other hand, Mutcat, the spirit of good, was ever solicitous for the welfare of his earthly children. Observing the faithfulness of men, and their affliction, he directed them to increase their number, and promised that, though they must first die, after death they should be admitted into his paradise of Tucupac where the dominion of the wicked Isel would

cease and he could not follow and could no longer work them harm.

This was the foundation of the Indian religious belief. The whole fabric was woven around these incidents.

Each tribe had its sorcerers or medicine men. They were the guardians of the traditions of the tribe, directed all ceremonies and were regarded with superstitious awe on account of the mysterious supernatural powers that they claimed to possess. Every rancharia had a place for religious ceremonies where incantations and secret rites were performed. The sorcerers were more powerful than the chiefs, who yielded obedience to them. They claimed to cure disease, bring rain, ward off misfortune and were called upon to decide all matters of importance pertaining to the tribe or rancharia.

The missionaries experienced the greatest difficulty in overcoming the evil influence of the sorcerers. They were usually vicious men steeped in vileness, wickedness and duplicity. They naturally resented the interference of the padres and exerted all their influence to keep the Indians under their own control. Thus, the teaching of Christianity while working great moral good to the Indians, could not immediately overcome and eradicate this superstitious fear of the medicine man. Their influence was everywhere apparent and came to be dreaded by the Indians as well as disliked by the padres. In hidden recesses of the mountains, far away from the missions, the padres often discovered shrines erected for the worship of the coyote, and evidence of their continued use. The poor, weak nature of the Indian, while honestly embracing the new belief, could not rise above a feeling of timidity, and this prompted him to secretly steal away with some propitiary gift to the evil deity whose vengeance he still feared. Though in time Christianity predominated among them and most of the old rites passed away and were forgotten, the Indian was never completely free from superstition. Even to this day, whoever can gain the confidence of

the Indian sufficiently to study his characteristics and learn his true nature, finds—in spite of Christianizing influences and the years of contact with civilization—there still remains curiously intermixed with their modern religious belief some of the ancient superstitions of their savage ancestors of generations long past. Et sic quia quod non venit ex natura “turarura.”



CHAPTER XII.

THE PRIMITIVE INDIAN LANGUAGE OF SAN BERNARDINO VALLEY.

The grammatical construction and peculiarities of the Indian language, as preserved by the padres, cannot fail to be interesting to students of philology. The Smithsonian Institute has attempted to gather up, classify and preserve these early records, but the work is one of Herculean proportions.

Father Lasuen, successor to Father Junipero Sierra as missionary President, states in a letter that there were no less than seventeen different languages spoken by the natives between San Diego and San Francisco. This does not take into account the various dialects. Every rancheria had an idiomatic language of its own, which was frequently unintelligible to the neighboring rancherias, perhaps separated only by a few miles. These dialects could hardly be dignified by the name of language.

One of the first tasks of the missionaries was to familiarize themselves with the native language and to teach to the Indians the Spanish language. Until this was accomplished the work of Christianizing them could not begin. The variance in the language of the Indians added in no small degree to the difficulties encountered, and to overcome them required minds schooled to the mastery of patience, with an abiding faith that the end, however remote, would fully justify the day of small beginnings. This was the spirit that animated the padres and gave such marvelous success to their enterprise.

For example, three distinctly separate languages were

spoken in the neighborhood of San Gabriel Mission. The Qulchi language was spoken by the Indians of Los Angeles, San Gabriel and as far east as Cucamonga. Another language was spoken all along the Santa Ana River and in Orange County, while the language of the Guachama was spoken by the Serrano tribes, among whom were the San Bernardino Indians.

The Guachama language was guttural and principally monosyllabic. The orthography, recorded by the padres, is, of course, phonetic. In analogy the nouns formed plural by prefixing the word "nitchel." The conjugation of the Guachama verbs is exactly the same as in other Indian languages of Southern California. Pronouns, and the different tenses of the verb are also expressed by prefixes.

The system of numeration, like other mission Indian languages, counts only to five. The number with the prefix one (con) is repeated to express six, seven, etc.

Vocabulary of the Guachama, the language of the tribe of Indians located in the San Bernardino Valley:

NOUNS.

Man—nejanis	Woman—nitchul.
Father—jana.	Son—mailloa.
Daughter—pullen.	Sister—nau.
Brother—lua.	Friend—niquiliuj.
Enemy—panajanucan.	Head—toloea.
Eyes—japus.	Mouth—tama.
Hand—jamma.	Foot—jai.
Sun—tamit.	Moon—mannuil.
Mountain—temas.	River—uanish.
Tree—paus.	Water—pal.
Fire—cut.	Stone—caulx.
Night—tuporit.	House—jaqui.
Bow—yujal.	Arrow—penyugal. „
Rabbit—tabut.	Cold—yuima.
Name—esen.	

ADJECTIVES.

Good—utcha.	Bad—eleculx.
Small—cum.	Large—lul.

NUMERALS.

One—supli.
 Three—pa.
 Five—namacuana.
 Seven—conuil.
 Nine—conuitchu.

Two—uil.
 Four—uitchu.
 Six—consupli.
 Eight—conpa.
 Ten—namachuma.

PRONOUNS.

I—nehe.
 He—pe.
 You—ehch.

Thou—eh.
 We—chem.
 They—pehem.

VERBS.

To eat—gua.
 To cook—culcu.
 To walk—nacaix.
 To wish—nacocan.
 To rain—nenix.
 To fight—nucan.
 To cure—tinaich.
 To be—yanash.

To drink—paca.
 To sleep—culca.
 To wash—paixjanx.
 To have—nauca.
 To be sick—mucal.
 To paint—piecuaquis.
 To give—anaixgam.

ADVERBS.

Nearer—sunchi.
 Tomorrow—paix.
 Not—quih.
 Plenty—chama.

Today—iach.
 Yesterday—tacu.
 Many—meta.

PRESENT.

Example of conjugation:

Tculcu (to cook).

I cook—neheculcu.

He cooks—peculcu.

We cook—chemculcu.

They cook—pempemculcu.

Conjugation of the verb

Thou cookest or you cook—ehculcu.

You cook—ehheculcu.

PAST.

I cooked—tocu neheculcu.
 cooked—tocu ehculcu.

He cooked—tocu peculcu.

You cooked—tocu ehheculcu.
 ulcu.

Thou cookest, or you

We cooked—tocu chemculcu.

They cooked—tocu pempem

FUTURE.

I shall cook—paix neheculcu. Thou wilt cook, or you will cook—paix ehculcu.

He will cook—paix peculcu. You will cook—paix ehehculcu.

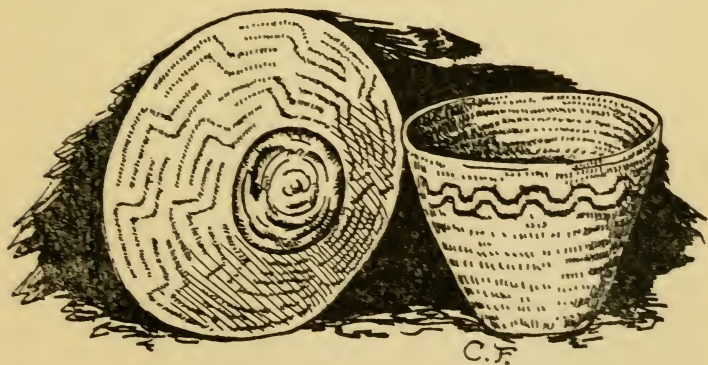
They will cook—paix pempemculcu. We will cook—paix chemculcu.

The Lord's Prayer in the Guachama language is used as a specimen of the work performed by the padres. Having no word in Indian to express God, the Spanish Dios is used. The same applies to the word pan (bread). The staple article of food among the Indians was acorns. Not wishing to ask for acorns the Spanish word is substituted to give the idea of the article asked for.

THE LORD'S PRAYER IN INDIAN.

Dios Janna penyanash Tucupac santificado ut cha et en pennacash toco jahi cocan najanis Tubuc aix.

Guacha pan meta tamepic penaixjan chemyanaix ut cha panajanucan quihi elecui suyu Amen.



CHAPTER XIII.

THE SOCIAL AND DOMESTIC CONDITION OF THE EARLY INDIANS OF SAN BERNARDINO VALLEY.

After the coming of the padres the tribes of Indians all over California were given Spanish names; these names generally applying to the part of the country which they inhabited. The Guachama and other Indians living in San Bernardino Valley, became known as Serrano Indians, the name Serrano signifying of the mountains. The Indians known as the Cahuillas came into the valley at a later date, having originally belonged to the country around San Luis Rey Mission. Other tribes contiguous to the valley were the Piutes, Chimehuevas, Mohave and Yumas; the first frequenting the desert north of the Sierras, and the other tribes inhabiting the desert and country all along the Colorado River. The Yuma and Mohave Indians are of a race superior in many ways to the California Indians. They are more intelligent and more warlike, and were ever a menace to the peace of the valley and in their frequent raids a constant source of disturbance to the natives of the valley.

The Indians of California were not united either socially or politically. Their rancherias were independent of each other, they spoke different idioms, though often related, and sometimes banding together for the purpose of making a raid on or defending themselves against some other tribe. They were sometimes friendly, sometimes hostile to each other, but could never be relied upon.

The Indians were not endowed with personal courage.

They were cowardly in battle, and consequently a few soldados de cuera were able to control a large community and could easily bring them into subjection in case of an uprising. Their weapons were bows and arrows, spears and a rude kind of stone knife. This further placed them at a disadvantage in attempting to cope with the white men.

Each community was governed by a chief, called by the Spaniards, "el capitan." The office of chief was usually hereditary. The chief was generally respected and his commands obeyed without question. When war against a neighboring rancheria was contemplated the tribe, and their allies, if there was combination, gathered together, when the chiefs would state the grievance, and after certain ceremonies and incantations the matter would be decided according as the sorcerers found in favor or otherwise. In battle there was no concerted action. Each chief assumed leadership of his own band and fought or ran away as the impulse moved him.

The Indians soon learned their independent rights according to the ideas of the white men. Several instances are related where the Indians demanded certain things of the government and the justice of their demands conceded, by their requests being granted.

The marriage customs of the Indians were similar to that of uncivilized people all over the world—that is to say, they had no ceremony of marriage, though marriage was recognized. Sometimes, if the parties were of sufficient importance, a feast was prepared. In all cases the daughter was subject to the command of the father and was usually bought and sold without regard to her own preferences or desire. The price paid varied according to the desirability of the girl and the ability of the purchaser to pay. There were occasions when marriage by capture was resorted to. This was when the woman belonged to some other tribe, or when obstacles were in the way to other possession.

The birth of the first child was made occasion for rejoic-

ing. Sterility was deplored as a great misfortune. The maternal instinct was very strong in the Indian mother and the children were invariably treated with much affection. The infant was carried in a rude basket "cuna" strapped upon the back of the mother, and thus encumbered she attended to the usual labor of gathering and preparing food for the family. The life of the Indian woman was one of toil and privation, and she received little consideration at the hands of her savage lord. The men were notoriously idle and lazy, their only occupation that of hunting small game and fishing. Their food supply of acorns, when gathered, was prepared by crushing in stone mortars, or on flat stones, after the manner now in vogue among the Mexicans. This converted the nuts into a meal from which was made "atole." It was sometimes prepared by boiling in water heated with hot stones. The women were expert in the making of cunningly woven baskets. These were of different shapes and were used for all domestic purposes.

Polygamy was common among many of the tribes, but there were exceptions to the practice. Adultery was sometimes punished, but gross immoralities and vices were prevalent among them and their moral condition was unaccountably degraded.

These marriage ties were not considered binding and separation or divorce was easily obtained by consent of parties interested.

This, in brief, covers the social and domestic condition of the Indians of San Bernardino Valley, and of California. Morally, intellectually and physically they were the inferiors of any race of natives on the North American continent. That the missionaries accomplished their work with these Indians and brought them to a degree of civilization is little less than marvelous.

CHAPTER XIV.

INDIAN CEREMONIES AND SUPERSTITIONS.

The subject of Indian ceremonies and superstitions, when approached in a spirit of honest investigation and not of mere curiosity, is one of great interest.

No race or people can be declared entirely free from superstitious beliefs, and a very little inquiry will show that superstitious beliefs are not so exclusively confined to the ignorant as many suppose. If verification of this statement is needed it can be readily found in any community, and the seeker will further discover that superstitious beliefs are surprisingly prevalent among educated men and women. The spirit which moves the untutored savage to seek the sorcerer, prompts members of the higher civilized race to invest in "charms," "fortune-telling" and divination of various kinds, while "signs" and omens innumerable are observed to the ultimate of "reductio ad absurdum." In view of these facts it is not becoming to treat the subject of Indian ceremonials and superstitions with contempt.

Whatever may be said of Indian dances it is certain that the Indians never did, and do not, indulge in their dances for the mere pleasure of dancing. Their dances always signify something, though the meaning is often too obscure and difficult for white men to determine. Survivals of ancient ceremonial dances are still common among certain tribes of semi-civilized Indians. In some instances the government has attempted to suppress the dances, but with indifferent results. The so-called ghost-dance of the Northern Indians is looked

upon by white men as premonitory of approaching trouble, and as indicating a state of unrest and dissatisfaction among the Indians. The Indian tribes living along the Columbia River indulge in a wierd kind of dance with the idea of propitiating the spirit believed by them to rule the winter. This dance is called the Chinook-dance and is exceedingly barbarous and revolting on account of self-inflicted torture. The Moki Indians of the Arizona desert have several interesting tribal dances. Their periodical Snake dance has received much attention and is a religious ceremonial which the Moki Indians firmly believe produces rain. In early times the Indians of Northern California indulged in a very grotesque dance called the Dance of Death, which has been graphically described by the missionaries.

The time set for ceremonial dances and feasts was always fixed by the sorcerers, in whom the Indians placed the most implicit confidence. Seldom an undertaking of any kind was entered into without first invoking the aid of supernatural powers, and this was always done by feasting and dancing. The ceremonies often lasted a number of days and nights. Those taking part in the dances made elaborate preparations by decorating their bodies with different colored paints and donning ceremonial costumes. In some tribes the women and men danced together, in others only the men danced, while the women would form a circle outside by themselves. Some of the old men and women of the tribe, seating themselves in a circle accompanied the dancers with a peculiar chant, others at the same time, playing on bone flutes and beating rude drums. The dancing was often indulged in to the point of extreme exhaustion, the dancer falling to the ground insensible.

Among the principal dances of the Indians of San Bernardino Valley were those known as the Hawk-Feast, the Dance of Peace, the Dance of Plenty, the Dance of Victory, and the Dance of Deprecation. Another of their peculiar ceremonial

dances was designated by the padres as "tatamar ninas" or "roasting young girls." This custom filled the padres with great horror and they made every effort to induce the Indians to abandon the practice. The ceremony of "tatema" took place upon the first evidence of maturity. A hole was dug in the ground and filled with stones previously heated in the fire until very hot. Over this was spread a covering of leaves and branches and the girl laid upon it and then nearly covered with heated earth. The result was a profuse perspiration which was kept up for twenty-four hours and sometimes longer. At intervals the girl was taken out, bathed and again imbedded in the earth. During the whole time constant dancing and chanting was kept up by young girls, attended by hideously painted old women who had charge of the ceremonies. At the close, a great feast was prepared in which all joined and which lasted several days and nights. The girl was then considered ready for marriage, which usually took place soon after.

The Dance of Deprecation took place when a member of the tribe fell sick with some unusual disease. The disease was always attributed to the influence of an evil spirit. The whole tribe would assemble each person bringing a food offering, and all the gifts were placed in a large basket. The dancing would then begin. Significant words were chanted by the women, children and old men, while the younger men kept up the dance in the ordinary way beating time with arrows. After awhile the sorcerer would arise and present the offering to the supposed offended spirit. In making the offering he moved from left to right, and then in a circle, all the time mumbling mysterious words. During the time the sorcerer was engaged the people observed complete silence. At the close of the ceremony the dance broke up. The offerings would be cooked and left until the following day. This act was believed to appease the evil spirit whose baneful influence

would then be removed and the sick person allowed to recover in the usual way.

The Indians looked upon their medicine men as beings endowed with superior knowledge and skill in the art of healing. The medicine men practiced their art through mystical incantations and also used various herbs, balsams and healing leaves, to effect their cures. When a person was taken sick the medicine men were always called. They approached the patient with an air of solemn mystery, and after diagnosing the case and locating the pain proceeded to work a cure. The principal point was to first impress the patient, and those around him, with their importance, and in order to do this incantations, passes, contortions and gesticulations were made by the medicine men, after which it would sometimes be announced that the disease was due to some extraneous matter, whereupon one of the medicine men would apply his lips to the affected part and soon produce the alleged cause of the disease. This cause was usually a stick, stone, thorn, flint or piece of bone. The patient often experienced immediate relief and a marvelous cure followed. There is no doubt but some very wonderful cures were effected in this way. Modern materia medica admits the potency of the imagination as a factor in both the cause and cure of diseases.

The Indians of San Bernardino Valley were fully aware of the medicinal properties of the hot springs in the vicinity of the valley. They regarded these springs with much veneration and believed them to be a cure for many diseases. The springs were also visited frequently by Indians from a distance.

The "temescal" or sweat-house was another mode of curing diseases among the Indians, and it was also used by Indians in good health. These sweat-houses were built by first excavating the earth to some depths for a foundation, then building above it a hut and covering the exterior with mud until it resembled a huge mound. A hole was left at the bottom barely sufficient to allow a person to crawl in and out

of the hut. Light and air was almost entirely excluded. In the center a great fire would be built, around which the Indians would sit or lie stretched upon the ground. Here they would stay until nearly suffocated and in a profuse perspiration, when they would climb out, make a wild dash to the nearest stream of cold water and plunge into it. In many instances this heroic treatment was very successful, but in some sickness, like small-pox, it was quite likely to prove fatal.

The Indians of San Bernardino Valley burned their dead. Their method of cremating was similar to that employed by the desert Indians of the present day. As soon as death occurred, material was collected and a funeral pyre built. Around this the family of the deceased and members of the rancheria gathered, the body was brought forth and placed on the pile and the fire would be lighted by one of the sorcerers. All clothing, utensils and other articles used by the deceased was burned with the body. Oftentimes the house where the deceased had lived and the domestic animals belonging to him were burned in the same way. The women were especially demonstrative on these occasions, their mournful wails and lamentations, continuing for several days and nights, could be heard a long distance away.

The early Indians did not eat the flesh of large game. This came from a superstitious belief that the bodies of the larger animals contained the souls of departed ancestors. This same superstitious belief was held among the Mission Indians even after they had learned to use some of the larger domestic animals for food, and they could seldom be induced to eat pork. If a wild animal devoured a dead body it was believed the soul of the deceased was then compelled to take up its habitation in the body of the animal. This belief was not that of palingenesis as held by ancient races, but rather an idea arising among themselves without theory or rational reason to give for the belief.

XV.

THE BUILDING OF SAN BERNARDINO BRANCH MISSION

A feeling of tender reverence unconsciously associates itself with thoughts of the old Missions of California. Imagination rehabilitates the ruined walls and recalls from the vanished past the brown-robed padres—most of them saintly souls—who, offering their lives on the altar of their faith, firmly planted the cross of Christianity in the new land. Again the fertile fields are tilled by dark-skinned natives, and as the vesper bells chime softly the evening call to prayer, they flock to the mission to receive the paternal priestly blessing, then the benediction and to sleep and silence—a silence now long unbroken. The hands that laboriously toiled day by day to upbuild the walls, the hearts that beat high with hopes and aspirations for the future, have long been dust. That which they builded in the fulness of their faith outlasted the hands of the builders, but only to fall at last into decay and ruin; and amidst the desolation again may be read the world-old lesson of the mutability of earthly things; the passing of all human hopes, ambitions, loves and fears.

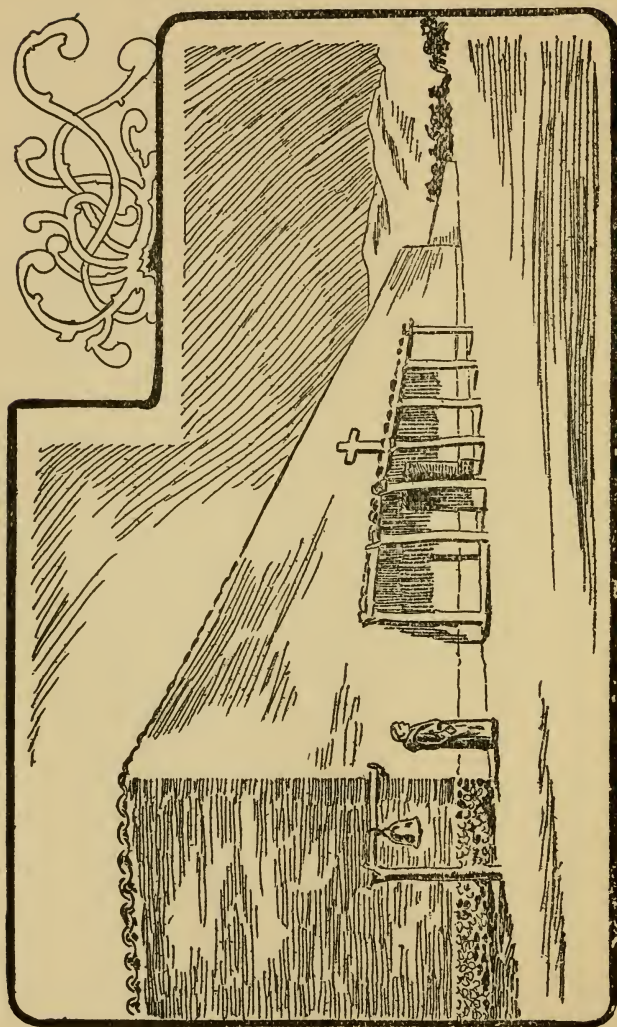
Something of this same spirit hovers around the ruins of "Old San Benardino Mission." Its place in mission history is unimportant, yet it is a point of especial interest in the history of San Bernardino Valley. It has been occupied in turn by the padres and Mission Indians; Mexican *rancheros*; Mormons, and then for many years as a homestead by one of the later American families. Its ancient walls, blessed and made sacred for holy use, first heard the chant of the Gloria in Excelsis and the prayers of priest and penitent. It has

been baptized in blood and twice crumbled in the flames set by the hands of infuriated savages, and lastly echoed the gleeful voices and the laughter of happy children.

As a habitation it has long been abandoned and used only as a corral for cattle. A portion of the walls are standing, but not sufficient to give any idea of the original building. The ruins are surrounded by beautiful orange groves, watered from the old zanja built by the Indians, under direction of the padres, and which has been used constantly for irrigating purposes from the time it was built to the present. This old zanja was bordered by two rows of cottonwood trees, which, upon the coming of the American colonists, gave to the place the name of "Cottonwood Row," by which it was commonly known for many years.

After the destruction of the mission station and "capilla" at Politana the missionaries withdrew from the valley and several years elapsed before any special effort was made toward resuming missionary work in the valley. In the meantime, the Indians became accustomed to the presence of white men and through the ministrations of the padres a number of them were converted to Christianity at San Gabriel mission.

The Indians of San Bernardino Valley had ever manifested a friendship for the missionaries and gave them very little trouble. On the other hand the Indians of the desert were of a turbulent, warlike nature, constantly making incursion into the valley, killing the peacefully disposed Indians and disturbing the whole country. As the padres were unable from their small garrison of soldiers at San Gabriel to provide protection for the missionaries in outlying districts, they were compelled to await the time when missionaries could be sent among the Indians with some assurance of personal safety. It was due to this reason and not to any neglect on the part of the missionaries that work in San Bernardino Valley was temporarily abandoned at the time of the burning of the station at Politana.



SAN BERNARDINO MISSION

In 1819 the Guachama Indians requested the padres to again establish themselves in the valley. The request was favorably received and immediate steps were taken by the padres to build another and larger branch mission. They selected a location about eight miles from Politana and in 1820 the new chapel and mission buildings were ready for occupancy. Again the chapel was dedicated to San Bernardino of Sienna and the buildings occupied by a priest and several neophytes from San Gabriel. A community of Indians settled around the mission, a zanja was built, land brought under cultivation and grain planted. A vineyard and olive trees were planted, and as the valley furnished excellent grazing grounds for cattle and horses, stock was brought from San Gabriel. Under the thrifty management of the padres the mission rancho not only raised sufficient grain for its own use and that of the Indians, but also furnished large quantities to the mother mission. The herds increased rapidly until in 1830 five thousand head of cattle were slaughtered in the valley and their hides taken to San Gabriel to be sold from that mission.

The same system was employed at this branch mission as at the larger establishments. One of the padres from San Gabriel had general supervision. The first mayordomo at Old San Bernardino Mission was Casius Garcia. He carried out the work in detail and looked after the material welfare of the Indians engaged in agricultural labors and as vaqueros on the rancho. The hours of labor were short, the Indians contented, and no serious disturbance occurred until 1831. In that year the old enemies of the valley, the desert Indians, made a raid on the mission. The usual devastation marked their trail. The missionaries were surprised and unable to resist the attack. The buildings were destroyed and the stock scattered and driven away. The padres, accustomed to seeing the work of their hands time and again ruthlessly destroyed and time and again renewing their efforts, immediately set about

rebuilding the mission, making it more substantial than before.

The new mission was built on a cobble stone foundation. The walls of adobe were three feet thick. The building, in dimensions, was about 250 feet in length, 125 feet in width and 20 feet in height. A corral extending nearly 100 feet beyond the main building and the full width of the building, the outside wall of which was very near the center of the road now passing the ruin. Another rectangular inclosure was surrounded on three sides by the building itself, and inclosed on the north side by a high wall of adobe, through the center of which a huge gateway was cut. The whole inclosure formed a fort well nigh impregnable to attack of desert Indians. Across the south end of the building a porch was built, the roof of which was supported by posts instead of the usual adobe pillars common to mission architecture. Another porch extended along the outer wall on the north side of the building.



CHAPTER XVI. SECULARIZATION.

For over two hundred years Mexico was a colony of Spain. The work of civilization and development of the territory was carried on by the mother country until her destiny, under Divine Providence, was fulfilled. In 1821 Mexico revolted and declared her independence. But the cry "Viva la Independencia" had scarcely ceased to echo ere it was followed by "Viva el Emperador," in 1832, and Iturbide set up a monarchy. In 1824 the Mexicans declared a Republic, without even comprehending what the word Republic signified. Then followed a succession of "pronunciamentos," revolutions and restorations, each having its brief day of authority and vanishing to be succeeded by another as ephemeral and unstable. There was a procession of Generals, Dictators and Presidents.

As Mexico suffered from this condition of affairs so did California. The government was considered a prize to be used for personal gain, and the territory of California was called upon to contribute her proportion to the spoils. It was an era of almost general maladministration. A stream cannot rise above its source; a government can be no better than the people. Under Mexican rule, California had thirteen governors of varying degrees of good, bad and indifferent, the latter qualities largely predominating. They began with Pablo Vicente de Sola in 1822 and ended with Pio Pico in 1846.

The Missions of California could not escape the universal spoliation. They were known to be rich, and the fertile imagination of envious and covetous officials added ten-fold to the amount of possession. For years the missions were

threatened with despoliment and escaped only because no political party had been bold enough, or in power long enough, to attack the property of the church in California without warrant for their act.

In 1833 Antonio Lopez de Santa Ana proclaimed himself Dictator of Mexico. He was an unscrupulous man, devoid of sentiment or principle. He took pride in styling himself "El Napoleon del Oeste." He knew well the value of the Mission holdings in California and needed no urging to any act tending towards the enrichment of himself or of his followers and favorites. But fearing that the masses were not so wholly deadened to the sense of justice as to permit so unwarranted an outrage as the despoliment of the church without authority of excuse, the Mexican government set about preparing the excuse. The work of the missionaries was discredited; they were accused of enslaving the Indians, keeping them in bondage and maltreating them; and furthermore,—the greatest sin of all—of conspiring against the republic in the interests of Spain.

This was sufficient. On the 17th of August, 1833, a decree of secularization was issued by the Mexican Congress against all mission property in California. This was virtually confiscation. It provided that the management of the missions should be taken from the control of the padres, and mission property placed in charge of "Administradores" selected by the government. It was the beginning of the end of the missionary era in California. The downfall of the missions dates from that day. The magnificent structures, representing years of toil, were doomed; orchards and vineyards fell into decay, the Indian neophytes were turned out to provide for themselves as best they could, and in a few short years the work of despoliation was complete.

This is the darkest page in the history of California. On one side injustice and insatiable greed; on the other side er-

for committed while suffering from a sense of grievous wrongs.

As secularization marked an epoch in the history of California, so it also marked an epoch in the history of San Bernardino Valley. It was the cause of the final abandonment of the branch mission and the distribution of mission lands to individuals, under the Mexican land grant system.

In 1833 San Gabriel Mission embraced within its boundaries a princely domain. The ranchos belonging to the mission were those of San Bernardino, San Gorgonio, Cucamonga, Yucaipa, Jurupa, Rincon, Chino, Azusa, Guapa, San Antonio, San Pasqual, San Francisquito, Santa Anita, Puente, San Jose, Ybarras, Serranos, Coyotes, Serritos, Rosa Castilla, Las Bolas, Alamitos, Jaboneria and Mission Viejo.

August 9, 1834, Jose Figueroa, then governor of California, issued an edict putting into effect the decree of secularization. He ordered the immediate release of all Indians under control of the padres at the various missions; and also that ten of the missions should be changed into pueblos for the use of the Indians, the latter order to take effect the year following. Certain lands were set aside for the use of the Indians residing at the missions.

The result of this order was anything but satisfactory. The Indians, removed from all restraining influences, rapidly degenerated to their primitive condition. They refused to work, became dissipated, lawless, and abandoned themselves to all kinds of vices and excesses. Their later condition became immeasurably worse than that from which they were rescued by the padres. Lack of restraint, and contact with the white race, brought to them nothing but absolute degradation, disease and death.

Many of the twenty-one missions eventually became private property. In later years the Supreme Court of the United States declared the transfer of much of the mission property illegal and void and ordered its return to the church; but

the ruin had been wrought and passed beyond remedy. Mientras dure la historia, se recitaran para su eterna vergüenza y condenación las maldades de los despotas que sacrilegamente arruinaron las monumentales misiones de California; y mientras que los nombres de sus fundadores serán venerados con los inmarcibles laureles de la gloria y de la inmortalidad.

DISPOSAL OF MISSIONS UNDER MEXICAN GOVERNMENT

San Diego—Sold to Santiago Arguello, June 8, 1846.

Carmelo-Monterey.—Pueblo.

San Antonio.—Abandoned.

San Gabriel—Juan Bandini, Comisionado 1838-40; sold to Julian Workman and Hugo Ried 1846.

San Luis Obispo.—Pueblo.

San Francisco Dolores.—Pueblo.

San Juan Capistrano.—Pueblo. A portion sold to McKinley and Foster, 1845.

Santa Clara.—1834-5, Ignacio del Valle, Comisionado appointed to carry out decree of secularization. The property at this mission was valued at \$47,000, exclusive of church lands. Of this amount \$10,000 was distributed among the Indians of the mission, but where the money went to has ever been a mystery. In 1839, it is related that the Indians of this mission were absolutely destitute, their condition bordering on starvation.

San Buena Ventura—Sold to Joseph Arnaz.

Santa Barbara—Leased and then sold to Nicholas Den, June 8, 1846.

La Purisima Concepcion.—Sold to John Temple, December 6, 1845. In 1856 the U. S. Land Commission restored the buildings to the "inalienable possession of the Catholic church."

Santa Cruz.—Abandoned.

La Soledad.—Sold January, 1846.

San Jose.—Don Jose Jesus Vallejo appointed Comisionado. When he took charge there were at this mission about 1800

When he took charge there were at this mission about 1,800 Christian Indians. There were 8,000 head of cattle, 3,000 horses and 10,000 sheep.

San Juan Batista.—Pueblo.

San Miguel.—Disposition of this mission uncertain.

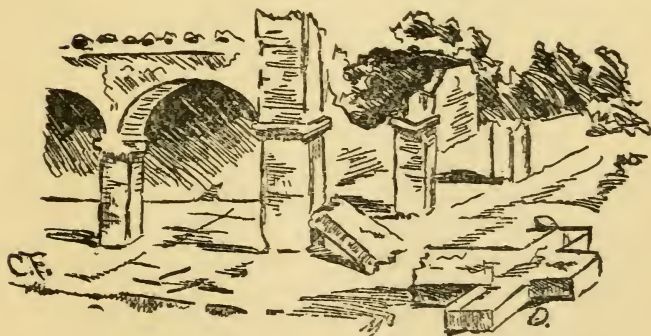
San Fernando.—Leased to Andreas Pico and sold in 1846 by Pio Pico to Eulogio Celis for \$14,000. It is related that this mission was sold to raise funds to prosecute the war with the United States.

San Luis Rey.—Sold to Antoine Cot and Andreas Pico, 1846.

Santa Inez.—Leased to Jose Carillo.

San Rafael.—In charge of a padre.

San Francisco Solano. In charge of a padre.



CHAPTER XVII.

THE ABANDONMENT OF SAN BERNARDINO MISSION.

The enforcement of the decree of secularization completed the downfall of the mission system. For several years prior to the decree a state of general unrest had prevailed. It was a time of turbulence and excitement. In the nature of things it could scarcely be otherwise. So radical a change could not be made without friction and discord.

Many of the padres left the country; others staid on and contested step by step the infringement on their unquestionable rights. It was a hopeless contest for the padres. The missions were doomed and the padres who remained saw with bitterness of spirit, born only of despair, the destruction wrought by the new order; saw the tearing down and obliteration of all they had toiled, hoped and prayed for during so many years.

The process of the destruction of the missions was swift. That of San Gabriel Mission is a fair example. It was, at the date of the decree of secularization, one of the wealthiest of the missions. Beside vast landed property it possessed 100,000 head of cattle. In two years they had all disappeared. The plains for miles were literally covered with decaying animal bodies and the whole country threatened with pestilence. Rage, hate, and vengeance held unrestrained sway throughout the land.

It was the avowed intent of the government to distribute the mission lands among the Indians in an endeavor to make the Indians self-supporting. The plan was a failure from the very beginning. The Indians had been treated as chil-

dren by the padres and as children they must still be cared for and controlled. To meet this condition the government, through its appointed comisionados, attempted to manage the mission properties. This plan also proved a dismal and disheartening failure. The men appointed were so often incapable and corrupt that under their management the mission properties rapidly dwindled away, decreased in value and soon fell into decay. The whole system tended only to individual enrichment. The condition of the Indians became wretched in the extreme. They decreased rapidly in numbers. They were treated as outcasts, enslaved, beaten, and starved until in sheer desperation many of them ran away into the mountains and, banding together in lawlessness, began a series of raids and depredations which kept the country in a state of terror for many years and retarded its settlement and development.

The restlessness of the Indians was a constant source of trouble to the occupants of San Bernardino Mission. The rancho afforded grazing ground for a large number of cattle and this attracted predatory Indians to the vicinity and frequent raids were made for the purpose of running off the mission stock. However, excepting the loss of cattle, no serious disturbance occurred until October, 1834, when a band of Piute Indians, coming from the desert into the valley, attacked San Bernardino Mission. A furious battle was waged in which a number of Indians were killed, both sides sustaining loss. At last, when further resistance seemed futile, it was decided to attempt an escape from the mission and retreat to San Gabriel Mission. The Indians defending San Bernardino—under command of a neophyte chief named Perfecto—advanced upon the hostile Indians and succeeded in driving them back from the mission buildings. The sacred vessels and vestments used in church ceremonies, together with some other valuable property, were collected and loaded into three carretas and the party started for San Gabriel.

The Piutes followed, but so well did the mission Indians cover and guard the retreating party that the hostile Indians abandoned the pursuit at Cucamonga and returned across the mountains from whence they came.

Order having been apparently restored, the padres returned to San Bernardino, but only to face fresh disaster from another quarter. In the latter part of December of the same year an uprising of Indians took place. A war party of two hundred Indians, under the leadership of two chiefs, ex-neophytes of San Gabriel, en route to attack the mission San Gabriel, stopped and laid siege to San Bernardino. After repeated attacks entrance to the mission was gained through the corral. The mission Indians, few in number, unable to continue further resistance, surrendered. This time the mission buildings were sacked and set on fire in several places. The priest in charge, Padre Estenaga, was made captive and carried away to the mountains. He, however, suffered no serious harm at their hands. Believing him to be a powerful medicine man the Indians feared to put him to death. He was held prisoner for some time until finally the mission Indians were able to negotiate his ransom and by payment of a quantity of provisions obtained his release. Padre Tomas Ellutario Estenaga was the last priest in charge of the mission of San Bernardino. He was a native of Spain, a man of education and refinement. He came to California in 1820, and died at San Gabriel in 1847. The last of the mayordomos of San Bernardino mission was Epomuceno Alvarado.

Tales of buried treasure are associated with every one of the California Missions; and there are people still living who, with all seriousness, relate the story of treasure buried by the padres at San Bernardino at the time of their hasty flight from the mission. There is no foundation in fact for these stories. San Bernardino was tributary to San Gabriel. Its material wealth was poured into the lap of the mother mission and whatever gain there might have been went to fill the

coffers of that mission. But so long as the mind of man retains its imaginative faculty so long will fertile fancy revel in visions of hoarded treasure, green and moldy with age, deep buried in the bosom of earth, where by some lucky chance it may yet be discovered.

This closes the mission history of San Bernardino. It was never again occupied by the missionaries.

Owing to the non-inflamable character of materials used in constructing the last building, the fire set by Indians did very little damage to the main structure; but that which escaped the hands of vandal Indians was destined to fall prey to the later agent of destruction which outrageously and wantonly wrought the partial demolition of many of the missions of California. They were destroyed for the sake of obtaining the building material in them.

A portion of the last mission had been roofed with hewn timbers, brought from the mountains, and this was too valuable to long escape notice. Two well-known citizens of Los Angeles, with characteristic American foresight, saw the opportunity to make some money and did not hesitate to grasp it. Mission property was anybody's property and the chance of getting something for nothing appealed as forcibly to the mind in those days as at present, while the opportunities offered were vastly in advance of today. Eleven carretas of material from San Bernardino mission were taken into Los Angeles and used in the construction of Los Angeles buildings. But, however slow the mills of the gods grind, it is unfailingly true they in time do measure, to a degree, with exactness. The day came when some form of restitution was demanded for many acts of vandalism committed against mission property. The two estimable Los Angelenos eventually paid for that timber at the rate of \$3.00 per vara. As for the adobes, no accounting seems to have been made. The native Californian was not particularly energetic, unless in the avoidance of labor, and as mission-made adobes were su-

perior articles, after the lapse of a few years San Bernardino Mission was nothing but a dismantled, crumbling ruin.

"So fleet the works of men back to the earth again,
Ancient and holy things fade like a dream."



CHAPTER XVIII.

EARLY LAND TITLES—MEXICAN LAND GRANTS.

The subject of land titles is an interesting one. Their history may be said to show the advancement of races through various periods, patriarchial, feudal, mediaeval and modern; communal, vassal, tenant and owner. They represent the growth of the individual; the development of man from savagery to civilization.

The history of land titles in California shows the influence of two races, widely divergent in character—the Latin and the Anglo-Saxon.

The early Spanish and Mexican inhabitants of California did not look upon the possession of land as did the later occupants. It was a pastoral age and they were a pastoral people. They regarded land as of little value and were supremely indifferent to certainty of boundaries. Land was used principally for grazing cattle and a description accurate enough to obtain a grant was sufficient for all practical purposes. If boundaries overlapped the possessions of a neighbor here and there, it did not matter. There was land enough for everyone.

All this changed with the coming of the Americans. After the mad excitement over the discovery of gold had abated somewhat, clear-headed men saw the value of the land for agricultural purposes. The ranchers succeeded the Argonauts. A sweeping tide of immigration set in from the older Eastern States and from Europe. They were an alien race and brought with them new manners, new customs and a new language. With the new comers, possession of land amounted

almost to a passion. There must be no uncertainty of description. The title to the land must be absolute, and fixed by metes and bounds, must be determined with exactness, and when once determined no encroachment was tolerated.

The Americans found nearly all the desirable land claimed under Spanish or Mexican grants. The treaty of Guadalupe-Hidalgo, between the United States and Mexico, provided security for the inhabitants of the ceded territory and that they should "be maintained and protected in the full enjoyment of their liberty and property." This, in itself, was clear and the Americans were bound to respect and abide by it. Therefore title to these lands could only be secured by right of purchase. Then came the important question of validity of title under these Spanish and Mexican grants. In order to give a good title to land a valid title must be shown. In many cases this was impossible. In some instances as many as five different grants had been issued to certain lands.

The first Spanish land grant in California was made in 1775. The first two large grants of land were made in 1784. These were the ranchos of Santa Gertrudis and San Rafael, in what afterwards became Los Angeles county.

After Mexican independence a number of new laws were passed and land grants made, but these were comparatively few in number until after the act of secularization in 1833. Under this act the vast tracts of land held by the missions became public domain and were opened to settlement under Mexican colonization laws.

To obtain a grant of land, under the laws of Mexico, a petition was drawn up, giving, as near as possible, a description of the land desired; and also stating the age, nativity, and occupation of the petitioner. This petition was then forwarded to some local officer who would report upon the matter. If the report was favorable a grant would be issued. Memoranda of such action was sometimes recorded in a book kept for the purpose, but as often as otherwise it was simply

filed away. Final proceedings to secure the grant consisted in obtaining the approval of the territorial deputation, and after California had become a department of the territorial assembly, this was not difficult. Upon presentation of the matter to the assembly it would be referred to a committee, and the report of the committee having been made, upon application to the secretary, a certificate was given to the grantee. No formal record or registration was made outside of the journals of the legislative body. Many of these journals became lost or were mislaid and when wanted could not be found. This carelessness laid the foundation for litigation which later occupied the courts of the country for many years and cost claimants immense sums of money.

No regular surveys were made under either the Spanish or Mexican governments. Juridical possession was given the grantee by the nearest *alcaldia* or other magistrate, but the title was considered complete without juridical possession. The description and boundaries were designated by certain landmarks. This was all the law and usage of Spain or Mexico required. It made a perfect title to all intents and purposes.

There were instances where attempt was made to fix boundaries by survey, but nothing like accuracy could be arrived at through the methods employed. In such a case a *creata* of about fifty varas would be procured and this was used as a chain. Stakes would be prepared and placed in position and the surveyor, after setting his instruments, would take bearings, with some far distant mountain, hill, rock, tree or river as a landmark. He would then give command to his assistants who would start in the directions indicated, urging their horses at a rapid pace. Without pausing the stakes would be set in the ground here and there, until the line had been drawn. It was, however, only in exceptional cases that even this crude attempt at survey was made. The maps made would indicate a tree, a mountain, a river, with the number of

leagues distant from each other. This method of surveying was purely Mexican. It was not the system used in Spain.

After the departure of the padres from San Bernardino Mission in 1834, the valley was in possession of the Indians who roamed at will over the country. A rancheria of Indians continued to make use of the mission buildings, but many of the Indians formerly living at the mission removed to San Gabriel and the different ranches in the south. There was no attempt made to settle the country. It was impossible. No inducement offered to settlers could overcome the lack of security.

No land grants were made in this section of the State until 1838. In that year the Jurupa Rancho was granted to Juan Bandini. This rancho was then in Los Angeles County, afterward in San Bernardino County and now in Riverside County. It consisted of 7 (or 14) leagues. It was sold to D. B. Wilson in 1841 for \$1,000 per league.

The Cajon de Muscupiabe was granted to Juan Bandini in 1839, but his claim to this grant was afterwards rejected by the Land Commission.

In 1843, one league of land at the mouth of the Cajon de Muscupiabe was granted to Michael White (Miguel Blanco.) The boundaries of this grant, in later years, became the subject of extensive litigation.

Cucamonga, 3 leagues, granted Tiburcio Tapia in 1839.

Chino, or Santa Ana del Chino, was granted to Antonio Maria Lugo in 1841. It consisted of 5 and 3 leagues of land. Later it became the property of Colonel Isaac Williams. This rancho received its name from a half-breed Indian vaquero who had charge of the mission cattle at that place in early days. This Indian was named Jose Maria, but by reason of his curly hair was called "el Chino." The place became known by that name and has retained it.

In 1841, Don Antonio Maria Lugo, of the Rancho San An-

tonio, petitioned the Mexican government for a grant of the Rancho de San Bernardino. The grant was obtained in the name of his three sons, Jose del Carmen Lugo, Jose Maria Lugo, Vicente Lugo and Diego Sepulveda, a nephew of Don Antonio. Formal grant was made on the 21st day of June, 1842, and signed by Governor Juan B. Alvarado, then Constitutional Governor of both Californias. Juridical possession was given by Manuel Dominguez, Juez de Primera Instancia. The rancho is described as containing nine leagues or 37,000 acres of land. "It is bounded on the east by the 'Sierra del Yucaipe' and on the west by the 'Arroyo del Cajon' and the 'Serrita Solo,' and on the south by the 'Lomerias,' and on the north by the brow of the 'Sierra' (falda de la Sierra.)" This grant included the entire valley of San Bernardino.

These Mexican land grants afterwards came within the boundaries of San Bernardino County. They were all mission ranchos, once the property of San Gabriel Mission.



CHAPTER XIX.

THE EARLY MEXICAN PIONEERS.

The early Mexican pioneers of California were of Spanish blood. They were proud of their descent, proud of their birth and of the traditions of the race from which they sprung. This pride of race is one of the strongest sentiments of the human mind. It is not an unworthy sentiment for it tends to uphold the ideals of a nation and of the family, and, in striving to emulate the traditional virtues the individual is uplifted and the general tendency is toward the elevation of all. Were it not for this feeling of national and genealogical pride, men would scarcely know who they were or where they came from.

This pride was one of the distinguishing characteristics of the early Californians. It may be said to have been measured in the individual by the degree of pure Castilian blood possessed. In any case it dominated their actions and was the fuel which fed the fire of their ambitions. Generous and hospitable to a fault; passionate and excitable in temperament; careless with money; abhorring labor, still, they never forgot for an instant what was due their birth. As time passed the blood became fused with that of other races; the language deteriorated and lost its original purity; the customs of old Spain, though lingering long, at last gave way, but the pride remained.

The resources of the early Californians were limited. They lacked teachers and were without schools. They had little conception of anything outside of their own circumscribed sphere. Spain, Mexico and California was their world. It is slight wonder that they viewed the approach of the

Americans with distrust and showed little desire to encourage American trade or American occupancy of the territory. It was an instinctive fear and, all unconsciously, they followed that immutable law of nature which, if heeded, points the danger-signal to nations and to individuals, and endeavors to shield the weaker from the stronger. They acted in the light of what seemed best to them. They were forced, at last, to succumb to the inevitable. The present understands the past as little as the future will understand the present. These early Californians were of a type that has passed away. Let their virtues, and they had many, be remembered; their faults be forgotten.

A name well known in the early history of California is that of Juan Bandini, grantee of the Jurupa rancho. Though the Jurupa rancho was never, strictly speaking, any part of San Bernardino Valley, it was once entirely within the boundaries of San Bernardino county and has a place in the early history of the valley. A small portion of the original Jurupa grant still remains within the line of San Bernardino county—Agua Mansa. The Jurupa rancho was the first of the Mexican land grants in the vicinity of the valley. Of the grantee, Juan Bandini, Bancroft's Pioneer Register gives the following condensed account:

"Bandini (Juan) son of Jose, born at Lima in 1800. The exact day of his arrival in California is not known. It is possible that he came with his father in '19 or '21. His public life began in '27-8 as member of the diputacion; '28-'32 sub-comisario of revenues at San Diego; suplente congressman '31-2. In '31 he took a leading part in fomenting the revolution against Gov. Victoria, and in opposing Zamorano's counter-revolt of '32. In '33 he went to Mexico as member of congress, but came back in '34 as vice-president of Hija and Padres' grand colonization and commercial company; supercargo of the company's vessel, the Natalia, and inspector of customs for California. The disastrous failure of the col-

ory scheme, and the refusal of California to recognize his authority as inspector, were regarded by Don Juan as the most serious misfortunes of his whole life and of his adopted country's history, his failure being rendered the more humiliating by the detection of certain smuggling operations in which he was engaged. In '36-8 Bandini was in several respects the leading spirit of the southern opposition to Alvarado's government; at each triumph of the arribenos he was lucky to escape arrest, and lost no time in fomenting new revolts. His position was a most unwise one, productive of great harm to California; his motive was chiefly personal feeling against Angel Ramirez, whom he regarded as influential in the new administration, for he had been a personal friend of the northern leaders and supporters of their general views; and his record as a politician throughout the sectional troubles was neither dignified, patriotic, nor in any way creditable. Under Carillo he was nominally in charge of the San Diego custom house. He was owner of the Tecate rancho on the frontier, which was sacked by the Indians in '37-8, Bandini and his family being reduced to poverty and serious want; but Governor Alvarado made him administrator of San Gabriel mission '38-40, granting him also in '38 Jurupa, in '39 Rincon and Cajon de Muscupiabe, and land at San Juan Capistrano '41. He was appointed fiscal of the tribunal superior '40-42, was comisionado at the new pueblo of San Juan de Arguello in '41, and sindico at L. Angeles '44, taking but slight part in the troubles with Gov. Micheltorena. In '45-6 Don Juan was Gov. Pico's secretary, and a zealous supporter of his administration, particularly in mission affairs and opposition to Castro, being also a member of the assembly and originator of the projected consejo general. Later, however, he espoused the U. S. cause, furnished supplies for Stockton's battalion, was offered the collectorship, and named as member of the legislative council in '47, and alcade of San Diego in '48. In '49 he declined a judgeship; is said to have im-

paired his fortune by erecting a costly building in '50 at San Diego, where he kept a store; and subsequently appears to have gone across the frontier, where the estate of Guadalupe had been granted him in '46, resuming his Mexican citizenship and serving as juez in '52. He still dabbled to some extent in revolutionary politics, and as a supporter of Melendres had to quit the country with all his live stock in '55. He died at Los Angeles in 1859. It is evident from the preceding resume of what is for the most part more fully told elsewhere that Juan Bandini must be regarded as one of the most prominent men of his time in California. He was a man of fair abilities and education, of generous impulses, of jovial temperament, a most interesting man socially, famous for his gentlemanly manners, of good courage in the midst of personal misfortunes, and always well liked and respected; indeed his record as a citizen was an excellent one. He also performed honestly and efficiently the duties of his various official positions. In his grander attempts as a would-be statesman, Don Juan was less fortunate. His ideas were good enough, never absurd if never brilliant; but when once an idea became fixed in his brain, he never could understand the failure of Californian affairs to revolve around that idea as a center; and in his struggles against fate and the stupidity of his compatriots he became absurdly diplomatic and tricky as a politician. He was an eloquent speaker and fluent writer, though always disposed to use a good many long words when a few short ones would serve the better purpose. Bandini's first wife was Dolores, daughter of Capt. Jose M. Estudillo, whose children were Arcadia—Mrs. Abel Stearns and later Mrs. Robert S. Baker; Isadora, who married Col. Cave J. Coutts; Josefa, the wife of Pedro C. Carillo; Jose Maria, whose wife was Terese Arguello; and Juanito. His second wife was Refugio, daughter of Santiago Arguello, whose children were Juan de la Cruz, Alfredo, Arturo and two daughters, who married Charles R. Johnson and Dr. James B. Wins-

ton. Bandini's daughters were famous for their beauty; all or most of his children live in Southern California in '85, some wealthy, all in comfortable circumstances and of respectable family connections."

The name of Lugo, however, properly heads the list of Mexican pioneers of San Bernardino Valley. They were grantees of the rancho de San Bernardino and this rancho practically took in the whole valley.

In the time intervening between the passing of the friars and the coming of the Lugos there seems to have been an occupant of the rancho de San Bernardino in the person of Jose Bermudas, who, with his family, came from Los Angeles County about 1836 and "squatted" on the property afterwards granted the Lugos. He built the historic "old adobe" dwelling, afterwards the site of "the Mormon fort," and now the property of Wozencraft, on C street. Bermudas occupied the property until dispossessed by the grant to the Lugos. It is doubtful if he ever made any regular claim to or application for this property. At all events, the matter of his relinquishment was amicably settled and he removed to the Yucaipe, having been promised a grant of land in that locality. This promise was never fulfilled. Later, land was promised him in Canade de San Timoteo and he removed from Yucaipe to the property now owned by his son. This son, Miguel Bermudas, was born at San Gabriel, and was a child of five years of age when his father moved into the valley. He claims to be the oldest settler, in point of residence, of San Bernardino Valley.

Juan Nepomuceno Alvarado may be said to have been an almost continuous resident of the rancho San Bernardino from 1830, when appointed by the padres mayor domo of the mission, until the lands came into possession of the Lugos. He was the last mayordomo, honest, industrious, faithful in the performance of his duties, and implicitly trusted by the padres. After the Lugos came he removed to Cucamonga and after-

wards settled on land near North Ontario, naming his place San Antonio. He abandoned this property and removed to Los Angeles, where he died in 1869.

Don Antonio Maria Lugo, grantee of the Santa Ana del Chino, or Chino rancho, and father of Jose del Carmen Lugo, Jose Maria Lugo and Vicente Lugo, grantees of the rancho de San Bernardino, was born at the Mission of San Antonio de Fadua, in 1775. He was owner of the San Antonio rancho, one of the earliest and richest of the Alta-California land grants, given him in 1810, while serving as a soldier of Spain. Don Antonio was a picturesque character. He was uneducated, but a man of great energy, decision and strength of mind. He was of commanding figure, fully six feet in height, spare and sinewy. His face was of the purely Spanish type with square-cut features and closely shaven; the naturally stern expression relieved by an appearance of grim humor. He was a superb horseman and retained his erect carriage to the date of his death, at eighty-five years. This occurred in 1860.

Bancroft's Pioneer Register states that he was "alcalde of Los Angeles in 1816 to 1819; juez del campo 1833-34; a member of the ayuntamiento and took part in the troubles between the north and south."

Juez del campo, or judge of the plains, was an important position in the early days. The person holding the office was, in a way, an autocrat. There was no appeal from his decisions. His duties consisted in settling disputes between rancheros relative to the ownership of cattle, etc.

H. D. Barrows, of Los Angeles, in one of the annual publications of the Historical Society of Southern California, writes entertainingly of Don Antonio, and as he had the benefit of a personal acquaintance is well able to estimate the character of this early pioneer:

"Don Antonio Maria Lugo was, in most respects as thoroughly a Spaniard as if he had been born and reared in Spain. With "Los Yankees," as a race, he, and the old Californians

generally, had little sympathy, although individual members of the race whom from long association he came to know intimately, and who spoke his language, he learned to esteem and respect most highly, as they in turn, learned most highly to esteem and respect him, albeit, his civilization differed in some respects radically from theirs.

It is related of him that on seeing for the first time an American mowing-machine in operation, he looked on with astonishment, and holding up one long, bony finger, he exclaimed: "Los Yankees faltan un dedo de ser el Diablo!" The Yankee only lacks one finger of being the Devil!

To rightly estimate the character of Senor Lugo, it is necessary for Americans to remember these differences of race and environment. Although he lived under three regimes, to-wit: Spanish, Mexican and Anglo-American, he retained to the last the essential characteristics which he inherited from his Spanish ancestors; and although, as I have intimated, he had as was very natural, no liking for Americans themselves, as a rule, or for their ways, nevertheless, he and all the better class of native Californians of the older generations did have a genial liking for individual Americans and other foreigners, who, in long and intimate social and business intercourse, proved themselves worthy of their friendship and confidence."

Jose del Carmen Lugo, son of Antonio Maria Lugo, according to Bancroft's Pioneer Register, "was born at Los Angeles 1813; regidor at Los Angeles '38-9; grantee San Bernardino 1842; juez del campo 1844; prominent in Chino fight and several Indian expeditions '46-7; alcalde Los Angeles '49. After selling his ranch to the Mormons in 1851 he lived in Los Angeles, in good circumstances until about 1865, when he lost his property. He had a wife and four daughters.

"Jose Maria Lugo, son of Antonio Maria Lugo." Bancroft's Pioneer Register fails to give date of birth, but says: "juez del campo at Los Angeles '36-8; one of the grantees of San Bernardino."

"Vicente Lugo; one of the grantees of San Bernardino 1842; justice at San Gabriel 1850; supervisor Los Angeles County '62-3."

"Diego Sepulveda," one of the grantees of San Bernardino 1842; was somewhat prominent in the Flores revolt at Los Angeles '46-7." Sepulveda appears to have taken part in the battle of the Chino and to have figured in political disturbances of the time.

Of the younger Lugos very little can be said. They came into San Bernardino Valley in 1841 and secured a grant of the San Bernardino rancho in 1842. They lived the life of the average rancho and, passing on, left very little impress on the history of the valley. The valley, in their time, was simply a vast tract of land, magnificently beautiful, but the future possibilities, all undreamed of, waited the coming of another race.

Jose del Carmen Lugo occupied the old adobe house, built by Jose Bermudas. He afterwards removed to the old mission. Jose Maria Lugo built for himself a house at Homoa, about four and one-half miles south of the present city of San Bernardino. It was at the base of the foot-hills, then, and for many years after, the site of an Indian rancheria. Vicente Lugo lived at the rancheria of Politana and Diego Sepulveda at Yucaipe.

A large number of cattle were brought from the Lugo rancho San Antonio to San Bernardino. Stock-raising was conducted on an extensive scale. The animals increased rapidly in number and it is said the Lugos never knew how many head of cattle they owned. The work of caring for them was, at first, principally performed by Indian vaqueros.

Throughout the whole period of the Lugo occupancy they suffered much from Indian depredations which, however, were confined to running off the stock. Horse and cattle stealing was a recognized industry in those days and it was not until after the advent of the Americans that it received a set-back.

CHAPTER XX.

MEXICAN PIONEERS—ISAAC WILLIAMS—BATTLE AT CHINO.

The Americans who came into California in the early days were not ordinary men. As a rule they were men endowed with unusual characteristics. It was not love of gold that led them to face the perils of a journey across mountain, desert, plain or ocean, for gold had not yet been discovered in California. It was rather a restlessness of spirit that could not brook the restraints of an older civilization and found in the freer life of the frontier that which appealed strongest to their adventure-loving natures. Such men have ever been of the vanguard in the progress of civilization. From out of the old lands of a weary old world they crossed the stormy Atlantic to the new lands of a newer world; then, step by step across a continent until the calm, smiling waters of the Pacific seemed to set a boundary beyond which they could not further go. But the wheels of Progress will not stay their resistless course and men must advance, always to some far-off ideal the end of which is beyond vision. So these Americans came to California and found here what appeared to them limitless possibilities—wealth without labor, life without toil. These big, strong, virile American men were favored by the dark-eyed señoritas of the sunny land and with their love went dower of rich lands and herds of fat cattle. Those that came in search of adventure stayed. Here was wealth, beauty, pleasure, love, and the spell of it all soon bound them in a thrall they did not care to break. It was lotus-land and the cooler northern blood was not proof against the languor

of the southern sun, and the desire to bask forever in the soft, warm rays grew upon them until the wild spirit of adventure which had thrilled their pulses and led them from afar slumbered under the spell and no longer beckoned. Then they took to themselves wives, the beautiful daughters of the best families in the land. All that was required of them was some slight formality in the way of change of faith—and their religious prejudices were not strong—and an allegiance to another government than their own. This did not weigh heavily upon them, so they embraced the new faith and the new customs—and yet they became not so much a part of the latter, for in return they infused into the new life that which the native Californians lacked—a spirit of enterprise and the energy of the colder-blooded race.

Isaac Williams of the Rancho del Chino, was a typical American pioneer of that period. He was the first American to settle in this section of the State. His was a spirit born to command. Whole-souled, generous, hospitable, he kept open house for every American passing his door. A hearty greeting awaited every comer; the best the rancho afforded was at their disposal and they were invited to regard it as their own, and when at last the time came for departure, it was with sincere expressions of regret that the genial owner of the place bade them God-speed. Many a party of exhausted emigrants halted at the Chino rancho, and many a weary, foot-sore wanderer found here a resting place. Not one among his countrymen, if in need, left the home of Isaac Williams empty handed. Indeed, it is stated that Colonel Williams, in his desire to aid his countrymen, sometimes came very near to embarrassing himself. However, if he erred at all in this respect it was on the right side, and if the blessings and remembrance of the weary, home-sick, heart-sick travelers in a strange land may count to his credit, Colonel Williams needs no other monument.

Isaac Williams, generally known in California as Julian

Williams, was born in Wyoming Valley, Penn., Sept. 19, 1799. He came to Los Angeles in 1832 with Ewing Young's party of thirty men who had been engaged in hunting and trapping on the Gila River, in New Mexico. With this party also came Moses Carson, a brother of the celebrated Kit Carson. Mr. Williams appears to have become prominent in local affairs very soon after his arrival, as his name is mentioned in connection with several matters. He was a member of the vigilance committee in 1835. In 1839 he took the oath of allegiance and became a naturalized citizen of Mexico. Immediately following he married Senorita Maria de Jesus Lugo, daughter of Don Antonio Maria Lugo, and in 1841 became owner of the Chino rancho, of which Don Antonio was the original grantee. In 1843 he obtained an additional grant of land adjoining his Chino property and settled down as a rancher and stock breeder, devoting himself to the management of his large estate. In 1846 he proposed to build a fort at the Cajon, on condition that he be allowed to bring goods to the value of \$25,000 into California, free of import duty, as at that time there was a tax of \$600 on every vessel.

At the time of the American invasion of California the Americans living in the territory were looked upon by the Californians with more or less suspicion. While nominally citizens of Mexico, the Americans saw the advantage which would accrue to California if brought under the government of the United States, and many of them were pronounced in advocating the change. This, naturally, was not pleasing to the native Californians who were Mexican in their sympathies, and more or less coldness and friction resulted in consequence.

Open hostilities between the Californians and the Americans began at Los Angeles, September, 1846, when Cervol Vazela attacked the Americans under A. H. Gillespie, a Lieutenant of Marines, left in charge as Military Commandant at Los Angeles, by Commodore Stockton. D. B. Wilson, owner of the Jurupa rancho, was then in command of a force of twenty

men stationed at Jurupa for the purpose of protecting the inhabitants and property on the San Bernardino frontier from Indian raids. Wilson, ordered by Gillespie to come to his aid, was en route to Los Angeles and stopped at the Chino rancho, the property of Colonel Williams. The party was nearly out of powder and found Williams in the same condition. In the afternoon of the day of their arrival, while deliberating as to future movements, Isaac Callaghan, a scout sent out to reconnoitre, returned to the house with a bullet in his arm and reported the approach of a party of Californians. After consultation it was decided that, taking all things into consideration, the Americans were more than equal to the Californians and they decided, notwithstanding their lack of ammunition to withstand a siege.

The Californians under Varela, Diego Sepulveda and Ramon Carillo, with fifty men, made up the attacking party. They were later reinforced with twenty men from San Bernardino rancho under command of Jose del Carmen Lugo. The Californians were also short of weapons and ammunition.

The Chino ranch house was an adobe building fashioned in the usual California manner, surrounding a courtyard. The roof was of asphaltum. There were few doors and windows, but the walls were plentifully supplied with loop-holes. The entire building was surrounded with an adobe wall and a ditch.

Early in the morning of the 27th of September, an attack was made on the rancho. The Californians, on horseback, made a fierce onslaught firing as they approached the house, to which the Americans responded. The horses of the Californians became frightened and in attempting to leap the ditch threw several of their riders who received injuries, and one man, Carlos Ballestros, was killed. Three men inside the ranch house were wounded. The attacking party succeeded in reaching a secure position under the shelter of the walls and from there set fire to the roof of the building. The

Americans finding themselves trapped and in danger of a scorching concluded to surrender, and in order to make as good terms as possible induced Col. Williams, whose brother-in-law was one of the captains in command of the assailants, to take his children and presenting himself outside, make an appeal to Lugo. The Americans surrendered. The Californians then set about extinguishing the flames and afterwards proceeded to loot the building. Enraged at the death of Ballestros, who was a general favorite among them, the infuriated men insisted on putting the prisoners to death, but milder counsel prevailed and they were taken to Los Angeles, where the more prominent of them were held by Flores until January, 1847. It is related that these men were promised their liberty on condition that they agreed not to bear arms or use their influence in favor of the United States, but to their credit they refused to secure freedom on such terms. Among those captured at the battle of Chino were D. B. Wilson, Isaac Williams, David W. Alexander, John Rowland, Louis Robidoux, Joseph Perdue, William Skene, Isaac Callaghan, Evan Callaghan, Michael White, Matt Harbin, George Walters.

Colonel Williams returned to the Chino rancho where he resided until his death, Sept. 13, 1856. He sleeps in the old cemetery at Los Angeles. He left two daughters, Maria Merced, wife of John Rains, and Francesca, wife of Robert Carlisle.

Don Tiburcio Tapia, of Cucamonga rancho was a man of considerable importance in his day and time. His name appears frequently in the history of the city of Los Angeles. He is credited with being a man of "good sense, good character and some wealth." It is a very desirable combination though possibly a trifle rare.

Tiburcio Tapia was born at San Luis Obispo in 1789. He served his country as a soldier and was a corporal at the Presidio of Santa Barbara. He was a member of the Puris-

ima Guards in 1824, and a member of the diputacion from 1827 to 1833. After Mexico had adopted the centralized form of government the seat of Prefecture for the Southern District of California was established at Los Angeles, and Tiburcio Tapia was first Prefect, holding the office from 1839 to 1841. He received a grant of the Cucumonga rancho in 1839.

Stories of buried treasure become slightly wearisome in the history of California. San Bernardino valley has its share and Cucamonga is one of the hiding places of money. It is reported that a small portion of this treasure was discovered a few years ago, but the larger portion still remains within the bosom of earth. Men have resorted to all sorts of methods to unearth the old Don's treasure. Magic wands and electrical "gold finders" have been brought into use; and not content with the inventions of mere mortal men, the habitants of the realms of space in the upper and nether worlds have been called to assist in the search for treasure. But still the treasure eludes the hand of the seeker, and the seekers still hope to find the treasure.

As the story runs, Don Tapia was believed to possess fabulous wealth. In those turbulent days when government was on the move and continually shifting from one side to the other, with undreamed of possibilities in the way of change, a man's best and safest place for the deposit of money was not far removed from his hand. Don Tapia shared the general distrust. He had money and he wanted to keep it. At first some adobes were removed from the walls of his house and the money hidden within a cavity prepared for it. Time passed until in 1846 the Americans, under General Fremont, were dangerously near, too close to be interesting. The old Don was in deep distress and at a loss to know exactly what to do with his money. Night after night he tossed restlessly on his bed and his sleep, when it came, was disturbed by

frightful dreams in which he saw the invaders ferreting out the hiding place of his treasure. At last he conceived the idea of burying it in some spot far enough removed from the house to be secure from suspicion. One night, taking with him two Indian servants, he loaded the treasure in a cart and set out for the place selected. The distance from the house can only be surmised. The treasure was buried and as the morning light dawned the Don and his servants returned to the rancho. In some way the Don was able to work upon the superstitious fears of the Indians sufficiently to insure their silence, for, though Don Tapia passed away with the secret untold, no amount of persuasion could induce the Indians to divulge the hiding place. They were afraid to do so. It is said the old Don's restless spirit still guards the treasure and for many years the house was pointed out as a "haunted house," the place of strange sights and mysterious sounds.

After the death of Don Tapia the property passed into the possession of his daughter, the wife of Leon V. Prudhomme.

Michael White, known also as Miguel Blanco, was one of the first English-speaking settlers of Los Angeles. He was a native of England, born February 10, 1801. At the age of fourteen he shipped on a whaler and came out to the Pacific ocean. He came to California in 1817. He landed at Cape St. Lucas, in Lower California, and for a number of years was engaged as seaman on vessels along the Mexican coast. In 1828 he was Captain of his own vessel, the "Dolly," engaged in the coasting trade between San Francisco, Monterey, Santa Barbara, San Pedro, and San Diego. Some people are unkind enough to intimate that his marine operations were in the line of smuggling. If so, it was not considered much of a crime in those days.

Miguel Blanco received a grant of the Cajon de Muscu-

piabe rancho in 1843. He obtained this grant on condition that he reside on the land and endeavor to keep the Indian raiders out of the valley. The grant originally consisted of one league of land, but it must have been of an expanding nature, for it "grew and it grew" until it covered some eleven leagues and caused considerable trouble.

In 1831 Miguel Blanco married Maria del Rosario Guillen. She was a daughter of Eulalia Perez, who was famous as being a woman of advanced years, "the oldest woman in the world," supposed to be many years over one hundred years of age at date of death.

Mr. White owned considerable property near San Gabriel mission, where he resided during the latter years of his life, but finally losing his property, removed to Los Angeles, where he died February 28, 1855. He left a large family of children and grandchildren.

CHAPTER XXI.

THE NEW MEXICAN PIONEERS—LA PLACITA DE LOS TRUJILLOS—AGUA MANSA.

Foreigners visited California prior to 1825, but the highway over which they journeyed was the Pacific Ocean, and whether from north, south, east or west it was always the same. The mountains and desert appeared to put an impassable inland barrier between California and the territory on the east, and the land beyond the Sierras was terra incognita which the feet of white men had not trodden.

Jedediah S. Smith of the Rocky Mountain Fur Company was the first white man to enter California overland. He started from the Yellowstone River, August, 1826, with a party of fifteen men, intent on a hunting and exploring expedition. Their course was down the Colorado River to the Mojave villages, where they found two wandering neophyte Indians, who guided them across the desert to San Gabriel Mission. They were not welcome visitors, and though the Californians furnished them with supplies, of which the Smith party were sorely in need, they were not invited to remain.

Smith appears to have camped in the vicinity of San Bernardino, for from this place he sent a letter to Padre Sanchez, of San Gabriel, begging for relief as they were in a destitute condition. As they were supposed to have left the country this fact aroused suspicion in the minds of the Californians and orders were issued for the detention of the whole party, but before the orders could be carried out Smith had left San Bernardino and was moving northward. In this party were a number of New Mexican hunters and

trappers and through these men reports of California were carried into New Mexico.

In 1830 a trapping party was organized at Taos, under William Wolfskill and Ewing Young, to come into California and hunt the waters of the San Joaquin and Sacramento Valleys. The party failed to cross the mountains between Virgin River and the rivers diverging into the Bay of San Francisco, and the men becoming discouraged, through their sufferings with the cold, the line of travel was changed and the party went to Los Angeles, where they arrived February, 1831.

They had brought with them a quantity of "serapes" and "frasadas" (woolen blankets) for the purpose of trading with the Indians, planning to exchange them for beaver skins. They disposed of these blankets to the California rancheros, exchanging for mules, and with them returned to New Mexico. The mules were fine, large animals, superior to those of New Mexico, and when their destination was reached, caused much favorable comment. From this began a trade between the two sections of country which flourished for ten or twelve years. Caravans crossed the desert yearly bringing woolen goods from New Mexico and exchanging them for mules, silks and Chinese goods obtained in California.

Los Angeles was the central point for this New Mexican trade. It came by the way of the Green and Virgin River routes, through the Cajon Pass to Los Angeles. From there it distributed over the country from San Diego to San Jose and across the bay to Sonoma and San Rafael. After disposing of the goods brought, the traders made purchase of what they wished to carry back and what mules they could drive, and again concentrated at Los Angeles for their yearly return.

Between 1831 and 1844 a number of native New Mexicans, and some foreigners, came through with these trading parties

in search of homes in this country. It was at a time when owners of the large ranchos were experiencing much trouble from the depredations of Indians and they were very glad to make allotments of lands to colonists, asking only in return the help of settlers in protecting the stock on the ranches from the Indians.

In 1842 Don Lorenzo Trujillo brought the first colony of settlers from New Mexico to this section of the country. The Lugos made them a donation of land about one-half mile south of the Indian village of La Politana. Among these colonists were William Walker, Julian Rowland and Benito Wilson. Walker and Rowland had married Mexican women; and later, Wilson married a daughter of Don Bernardo Yorba. Wilson was at one time half owner of the rancho belonging to M. Louis Rubidoux, on which the city of Riverside is now located. Walker and Rowland removed to Los Angeles and afterwards owned La Puente rancho.

After remaining about two years on the Lugo donation, Don Lorenzo, and four other families of colonists were induced to remove to a donation of land made them by Don Juan Bandini of the Jurupa rancho. This donation consisted of a large tract of land extending along the Santa Ana river bottoms for a considerable distance and which was fertile and well watered. Here they founded the early settlement known as "La Placita de los Trujillos,"—the Little Town of the Trujillos. The original settlers of the Placita were: Don Lorenzo Trujillo; Jose Antonio Martinez; Juan Jaramillo; Hipolito Espinosa and Dona Feliciana Valdez de Jaramillo. The Placita was located on the west corner of Loma district in San Bernardino county.

The Placita was built in a semi-circle around a small plaza. As soon as the houses were completed a church was built in the center of the plaza. It was a rude structure with neither doors, windows or benches. An altar was

erected and services conducted by Padre Francisco Sanchez, a priest from San Gabriel. Don Lorenzo Trujillo was appointed, by Don Bandini, commissioner to distribute the lands. Miguel Ochoa taught the children of La Placita for many years, and has the honor of being the first school teacher in San Bernardino county.

In 1843 a second party of colonists, commanded by Don Jose Tomas Salazar, arrived at La Poñitana. In 1845 these colonists removed one mile northeast of La Placita and there founded the village known as Agua Mansa. The name Agua Mansa, meaning gentle water, was descriptive of the smoothly flowing, limpid waters of the Santa Ana river, along the banks of which the settlement was located. Among the settlers of this second colony were Louis Rubidoux and Christobal Slover. Both had married Mexican women. Rubidoux afterwards removed to the Jurupa rancho, and Slover lived in the neighborhood of the mountain bearing his name, near Colton, and there continued to reside until on a hunting trip, he met his death from the claws of a bear. Slover Mountain was originally known by the Indian name of Tahualtapa—meaning Raven Hill, and which in the early days was nesting place for large flocks of ravens.

Ignacio Moya was appointed first Alcalde of Agua Mansa, but he resigned and the people appointed Don Louis Rubidoux to succeed him. His jurisdiction was La Placita and Agua Mansa.

The colonists were employed not only as vaqueros on the ranchos, but also acted in the capacity of soldiers. The famous Ute Indian chief Cuaka—best known as Walker—was very active about this time and his repeated depredations on the stock of the settlers were very annoying. It was Walker's boast that the rancheros were only allowed to remain in the valley as stock raisers for his especial benefit. Nearly every full moon he came down from the mountains with his band

of Indians and these incursions generally resulted in loss to the settlers. The Indians were in the habit of running the stock into the canyons, and there departing from the trails, drive them up over the mountain and down the other side of the range into the desert. When they had accumulated a sufficient number of horses they were taken across the desert and they found no difficulty in disposing of the animals at Salt Lake City, which was their usual destination. The settlers were armed with rifles and were expert in their use. In protecting the Bandini stock they had many fierce battles with the Indians. They usually fought on horseback, but sometimes it was necessary to follow the Indians into the mountains and there dismounting, continue the pursuit on foot until the Indians were overtaken and the stock recovered; but they were not always successful in recovering the stock. One of their fights took place in the mountains southeast of where the town of Highgrove is now situated. The Indians, after capturing sixty head of horses, escaped through a path between the mountains. In this battle Doroteo Trujillo was shot in the back with an arrow; Esquipula Trujillo was shot through the nose, and Teodoro Trujillo was shot in the right foot. They succeeded in recapturing the stock.

The church of La Placita, being only a temporary affair, did not long withstand the action of the elements, and the people, recognizing the necessity of a more substantial building, were called together in a public meeting to take steps for building a new church. It was a community affair and the settlers of La Placita and Agua Mansa responded to the call. They chose as commissioners, for the purpose of raising funds and selecting a site: Don Ignacio Palomares, Don Ricardo Bejar and Ramon Ybarra. After going up and down the river the commissioners decided to build the new church at Agua Mansa. As money was not plentiful, all the settlers

turned out and assisted in the work of building. Some made adobes, others prepared cement, and others hauled timbers and lumber from the mountains. Joaquin Moya owned twelve or fourteen yoke of oxen and hauled most of the lumber from Aliso's mill; Pablo Velarde, a mason, laid the adobes; Miguel Bustamente roofed the building. They began the building in 1851 and completed it in 1852. When finished, the church was dedicated to San Salvador, but it became better known as the "Little Church of Agua Mansa." Padre Amable was first to officiate, and from that date to the present an unbroken record of the marriages, births, and deaths of the parish has been preserved. These records are now in keeping of the church at San Bernardino.

The year 1862 was a year to be remembered by the settlers of San Bernardino valley. This was the year of the great flood, which culminated on the night of January 22, and wrought great destruction and desolation. It rained continuously for fifteen days and nights. The gentle Santa Ana river became a raging torrent, which rushing, swirling and seething, swept everything from its path. The settlers awoke in alarm. The inhabitants of La Placita rushed to the Cerro de Harpero—the hill west of Loma district; those of Agua Mansa took refuge in the little church which seemed to offer a place of safety. The church and the house of Cornelius Jensen, opposite the church, were the only buildings on high ground and the only ones that escaped destruction in the flood.

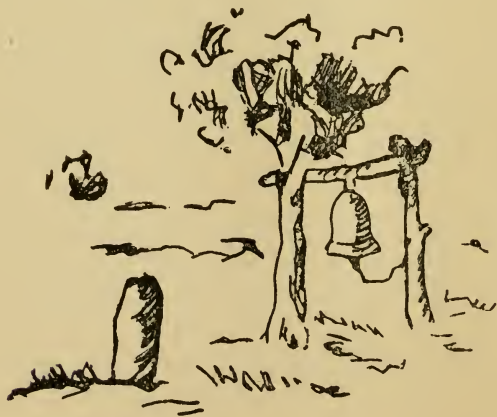
When the morning dawned it showed a scene of desolation. The village of Agua Mansa was completely washed away, and where flowers bloomed and trees had been planted, a waste or muddy, turbulent water met the gaze. Nothing remained of the little village but the church, which stood upon higher ground, some distance from the river. The settlers were left entirely destitute and some assistance was sent

them from Los Angeles to enable them to build their homes upon higher ground far enough from the river to escape future danger from its overflow. The settlement again flourished, but never did the people trust the river which had twice treacherously deceived them and wrought destruction to the work of their hands.

A local poet, Don Antonio Prieto, wrote of this flood as:

El veinte y dos de Enero
Que desgracia tan atroz
Bajo una grande corriente,
Por la voluntad de dios.

The Little Church of Agua Mansa remained standing for many years, but at last, yielding to the ruthless hand of time, it too passed away. Barely a trace of it remains. The bell, cast in the sands of the hillside near Agua Mansa, was dedicated to "Nuestra Senora de Guadalupe"—Our Lady of Guadalupe—stood for a long time outside of the church of the Holy Rosary at Colton, but was at last elevated to the little church belfry, where, old, cracked, and badly defaced, it still calls the people to worship.



CHAPTER XXII.

MEXICAN PIONEERS—RELIGIOUS, SOCIAL AND DOMESTIC CUSTOMS.

The law of life is change. Impermanency marks the pathway of progress. Inanition is stagnation and stagnation is death. So it is found in the customs of a people. Every new influence, however slight, leaves an impress and all tend toward the fulfillment of the immutable law.

The social and domestic customs of the early Mexican pioneers of California were those of Spain, and yet not entirely Spanish. To conform with life in the newer world and to meet new surroundings and conditions, innovations were necessary, and these, becoming engrafted upon older customs, individualized themselves and became a part of Mexican life, with usages distinctly foreign to those of the people from which they sprang. These customs in turn were supplanted by others and have in their turn passed away, until, becoming traditional, they remain only in the memory of a few surviving Mexican pioneers, of whose life they were once a part. This chapter on the religious, social and domestic customs of the early Mexican pioneers is compiled from manuscript furnished by Mr. M. M. Alvarado, a descendant of one of the early Mexican pioneer families, and F. V. Archuleta, whose kindness and genuine courtesy is hereby gratefully acknowledged.

There is much error prevailing with regard to the number of Mexican families in California in the early days. When compared to the Americans, and other foreigners

they, of course, outnumbered them, but not to the extent generally imagined.

At the coming of the Americans into the country there were in San Bernardino valley four Lugo families: Diego Sepulveda in Yucaipa; the Bermudas family in La Canada de San Timeteo, and some twenty-five families of new Mexicans on the Santa Ana river, from near Slover mountain to about three miles below. There were a few families at San Jose (Pomona and Spadra), San Gabriel, La Mission Vieja, Los Nietos, and quite a town at Los Angeles, Santa Barbara and Monterey; the other hamlets consisted of from one to three dozen families, and such communities did not reach twenty in number. Another fact, which will give some idea of the Mexican population, is that at the outbreak of the war between the United States and Mexico, the whole number of men that could possibly be pressed into service did not reach six hundred.

It was quite natural that the Mexican families should be intimately acquainted with each other. They were almost entirely dependent upon themselves and their intercourse with one another extended from San Diego to Santa Barbara and from Santa Barbara to Vallejo. A family would decide to make a visit to some relative, or to attend a fiesta, at one of the mentioned places. When preparations for the journey were completed the inevitable carreta, drawn by oxen, was made ready for the women. The men always traveled on horseback. The carreta was a rude conveyance, but the only kind of wheeled vehicle in the country. It was constructed entirely of wood and consisted of two wooden wheels, a wooden axle and a wooden rack. It was manufactured mainly with an axe, an adze and coyundas (hide straps). Travel in this conveyance was necessarily slow; but on the other hand it had its advantages in the benefit derived from the pure air and magnificent scenery spread out before the

travelers like a panorama. The virgin land blossomed with a profusion of brilliant hued flowers and luxuriant grasses, varied here and there with wood-bordered rivers, barren mesas, and deep arroyas. Large herds of cattle grazed amidst the vegetation and for diversion to relieve the monotony of the journey the men of the party occasionally engaged in a dart on a coleada of cows or steers. A coleada consisted in running at full speed, grasping a cow by its tail and throwing her head-over-heels. It was considered great sport and the participants enjoyed it immensely. When evening came the party would stop at some house where they were acquainted and remain for the night. They were always heartily welcomed and hospitably entertained. All ate at the same table and slept beneath one roof. Sometimes, when circumstances favored, the evening was made merry with music, dancing and singing. Care and attention were lavished on the guests in unstinted measure, and the whole effort of the host was to make the visitors feel at home. To offer to pay for accommodation of this kind was considered by the host as an insult.

While intercourse between families, whether near neighbors or not, was much the same all over the country, it was the invariable custom to keep the young people of both sexes separate. In mixed company and at social and religious gatherings the young ladies were seated by themselves, and the young men were instructed that it was ungentlemanly to approach the young ladies except when social right and privilege warranted. Opinion will always differ as to the wisdom of this custom of restriction, but by avoiding unnecessary freedom it certainly avoided immorality. In those days young people arrived at manhood and womanhood with all the pure, unsullied innocence of childhood coupled with the vigor of ripening maturity.

Notwithstanding the restrictions surrounding the young

men and women, love found its way much in the same manner as it does today. A young man wishing to get married would notify his parents of his choice, and if they were favorable to the match they would give their consent. If they considered his choice unsuitable they endeavored to dissuade him from the match. Similar proceedings were taken in the case of a young girl and an unworthy suitor, and so well were children trained to obedience that they submitted to the decision of the parents and the affair ended. Exceptions to this course were of rare occurrence. In case no objection existed on either side, the parents of the young man would write a courteous letter to the parents of the young lady requesting the hand of their daughter in marriage for their son. The father of the young man would then take this letter personally to the father of the young lady. After waiting eight days the father of the young lady would bring a written reply. After this, as soon as consistent with good manners, the whole family of the young man's father would visit the family of the young lady, taking with them the "donas"—gifts, consisting of jewelry and money, which were given to the parents of the bride-elect. After a sumptuous repast all the details of the marriage would be arranged by the contracting parties. Relatives and friends from far and near were invited to the wedding fiesta which was given. On the day of the marriage a large crowd was on hand, some of the people coming from a distance of fifty, one hundred and more miles. The marriage would sometimes take place at the church, sometimes at the house of the bride or the groom. As soon as the ceremony was completed the guests manifested their joy and congratulations by firing guns and by music prepared for the occasion. The newly married couple would next repair to their parents and, kneeling, ask the parental blessings. The wedding fiesta lasted from three to eight days and during that time the guests

gave themselves up to pleasure and enjoyment. The fiesta entertainment consisted in singing, music, dancing and occasionally a horse race, bull fight or a toreada, and plenty to eat all the time.

Three religious holidays were especially observed by the early Mexican pioneers of this vicinity—Corpus Christi, San Juan and Noche Buena.

Corpus Christi, according to the established rules of the church, comes on Thursday, sometimes in the month of May and sometimes in June. Several altars were erected, a short distance from the church, and in commencing the religious ceremony the priest, robed in vestments proper for this celebration, would form a procession, which he headed, carrying a reliquary, or the Blessed Sacrament, and assisted by two boys with the incensory, and other articles used in the ceremony, and these were followed by a number of girls, dressed in white. After them came the people of the church congregation. The Reliquary or Blessed Sacrament was placed on each altar in succession, prayers were said, accompanied by singing and the procession ended at the church where a high mass was said. This ceremony was simple but most beautiful and full of meaning, as are all the ceremonies of the Roman Catholic church.

San Juan day was celebrated on the 24th of June each year. After high mass the day was devoted to sports of some kind.

Noche Buena, or Christmas, was especially important. Three masses, with appropriate ceremonies, were held during the first twelve hours of the day; the first at 1 a. m., another at 6 a. m., and the last, a high mass, at 10 a. m.

The people were possessed of a deep religious feeling and veneration for things holy. They had many religious observances aside from these mentioned. Each Friday during Lent the people met, either at some house or at the church,

where the prayers of the Via Crucis (Way of the Cross) were recited. From Wednesday to Friday night of Holy Week special religious services and ceremonies were observed.

The early Spanish and Mexican pioneers were a sociable people and indulged in several characteristic sports. Pelia de gallos, or cock fights, were very popular. Some person in nearly every hamlet or rancho was possessor of fighting cocks. When two roosters were to meet in combat the owners prepared them by special training. The trainers were men who understood the business—which was in itself as much of a science as horse racing, and required of the trainer knowledge, tact and judgment. A person without experience could not hope for success. Much care was taken, especially in tying the deadly “navaja” (a blade) just above the spur of the rooster. This blade was four or five inches long, pointed and sharp as a razor. When everything was in readiness those who had the roosters in charge would take them in their arms, pique them against each other, and finally place them on the ground two or three feet apart. In the fight which followed one of the roosters, perhaps slightly wounded, might run away, while at other times both roosters would be killed on the spot. It is needless to say that bets of more or less value were staked as a result of such fights.

“Corrida de gallos” was another popular sport. On the afternoon of San Juan’s day a large crowd would assemble in some place where the ground was level and suitable for running at full speed. One or more roosters would be furnished by some person with the given name of Juan or Juana. The fowl was buried alive leaving only the head above the ground. Men riding at full speed on horseback, as they approached the rooster would lower themselves by the side of the horse and make an attempt to pull the rooster out of the ground by grasping its head. This was not an easy task and required skill and daring horsemanship, for the cock would dodge its

head whenever any one tried to grasp it. Whoever succeeded in pulling it out of the ground would start on a full run, followed by all the others who had taken part in the coursing. If overtaken by one or more of the party, he had to look out for himself as the competitor would, either by force or strategy, take the rooster away. In retaining possession of the rooster and defending himself from attack the captor was considered justified in striking his opponents right and left with the yet living rooster. The cock being taken away from the first man, the scene was repeated, until the fowl being dead, was severed into pieces in the affray. Then another cock would be furnished, and yet another, if they wanted it, until wearied of the sport all were ready to quit. Sometimes a purse was buried in the ground with the rooster and the money went to the man who pulled it out. If anyone showed anger during the course of the sport he was considered disgraced. It was understood that those taking part in the sport should not give way to exhibition of temper.

A bull fight and a toreada or capateada were two different sports. A bull fight was an encounter between a bull and a bear. Don Jose del Carmen Lugo, when living at Old San Bernardino, had a plaza de toros (an amphitheatre for bull fights) where they engaged in that kind of sport on the 15th of August for some years. That amphitheatre was simply a place walled in by large adobes with seats built on the top of the wall. Bears were numerous, and when they were wanted they were usually procured in the neighborhood where the Insane Asylum now stands at Highland. The bear would be lassoed by some daring horseman and brought to the place of the fight a few days previous to the day of the event. As ferocious a bull as could be found would be brought in the same way, and when the hour of the fight arrived both beasts were turned loose together in the amphitheatre. It did not take long for a genuine and terrible fight to begin in which

the bull was always killed, but the bear was also left in a deplorable condition, gored almost to death.

In the sport called "torear," or "toreada," no bull was killed. A wild bull would be turned loose in the corral, or plaza de toros, and a daring vaquero on a well-trained horse would ride in and tantalize the bull, until, goaded to desperation, the bull would attack them. The men being expert, and on well trained horses, would easily evade the horns of the bull, and though horses were sometimes gored it was seldom fatally. Torear was a sport indulged in, not only in inclosed places, but anywhere.

Horse races were the most common and the most popular of all the Mexican sports. Large sums of money were staked on these races and numbers of stock were bet, and men frequently traveled hundreds of miles to see or to make a race. A place in open, level country was chosen, and the race track laid out and prepared in straight lines. When the day for the race arrived, men, women and children came, all attired in their finest clothing and riding their gayest horses bedecked with silver mounted bridles and saddles. If the race was one on which large sums of money had been staked nearly all the people in the neighborhood attended and it was considered no disgrace to bet with friends or neighbors. People won or lost without permitting it to make any difference in regard to their friendly and social relations. After the races passed, all things went on as smoothly as before. It was the only sport that brought on a shade of rivalry, but in that, only so far as to stimulate a desire of raising or owning the swiftest horse. Races in those days were not as detrimental to the morals of the people as they seem to be today. The money staked was usually deposited with some disinterested person who had made no bet on the result of the races. If horses were staked in the race they would be tied together in couples. Other stock might have been bet in advance,

but as stated, some disinterested person always acted as stakeholder.

There were two ways of starting the horses in a race. One called Santiago parado and the other Santiago andando. By the first method both horses would be standing side by side; by the second method both horses would be on a walk, or a short trot, and at the word "Santiago" would have to go. At the given word, one of the horses failed to start, no excuse was accepted, the race was lost. Men who made a business of caring for race horses were called "magnates" and indeed they were magnates in their line of work, for it took brains, patience and a certain knowledge to take care of and properly train a race horse.

The rodeo, or round-up, was a regular and needed institution of the country. There were many wealthy men who owned cattle by the thousands, others had a few hundred, and still others only a few head. As there were no large pastures fenced in the stock roamed at large all over the country and the cattle of different owners became mixed. When branding, marking and gelding time approached, after the calving season, the rodeos would be in order. For example, if one was decided upon near Slover mountain on a certain day, all the rancheros and their vaqueros of the surrounding country were notified of the fact by the Juez de Campo. On that day, early in the morning, all the men, in small squads, from all around the objective point, would drive the cattle to the rodeo where it would all be centered by nine or ten o'clock in the morning. If there were any cattle belonging to other than the owner of the ranch where the rodeo was held, it was separated from the balance and driven home by its owner until ready to brand. If there were only a few head this branding was occasionally done at the rodeo. Usually though, the process of branding, marking, and gelding followed the ro-

deo. The stock was driven to the corral where a few expert "lazadores" (men who throw the riata) would lasso the cows, steers or calves by their feet, throw them down; another man would come with the hot fierro (branding-iron) and apply it to the left hip of the fallen animal, and after that would cut off a small piece, in some particular shape, or split the ear, and finally geld it. There were men so expert in this kind of work that it was not uncommon for one man to do it all, with no assistance but his horse. There was a great deal of work attached to cattle raising through all its different stages, but no intricacies, and most any common horseman or vaquero could attend to all branches. Rodeos were held at all the large ranches on different dates, and men attending always found their missing cattle.

This was not a farming community, but the people raised nearly everything they used to eat. It was necessary to raise grain and other food products. Corn, wheat, barley, potatoes, lentils, chick peas, sweet peas, a very large bean called haba, vegetables and garden products for seasoning were cultivated. Among the last mentioned the principal were the traditional chile verde (green pepper) onions, garlic, tomatoes, coriander, majoram and saffron. Wheat and barley were cut with sickles and made into small sheaves. Beans and peas were pulled out and bunched and taken to the "era." The era was a place cleaned out and irrigated, and then sheep and other stock driven over it to harden the surface, and which was finally inclosed with a strong fence. The grain, peas or beans once in the era, a large band of horses were driven in and around until it was threshed. The time taken to thresh would depend on the size of the pile of grain. After threshing, when the wind began to blow, the men would take their forks and toss the straw up into the air and the wind would carry the straw away leaving the grain. This work

was continued until very little straw remained, when the "pala" was used to finish up. The pala was a piece of board a foot and a half long by a foot wide attached to a long handle. The time used for threshing and cleaning in this way was several days and a few weeks of it amounted to a great deal and required the use of several eras. Corn was piled up in the ear and beaten with a heavy stick having the effect of shelling most of it. This was slow work, but it was the only way it could be done in those days.

Mission grapes were abundant; the making of wine was common and understood by many. The grapes were picked and spread out in the sun about long enough to wither them. After this they were placed in tinas and trod thoroughly by foot. The tinas were made from hides cleansed and prepared specially for the purpose, and hung and arranged between four posts so as to hold the grapes and juice without spilling. To crush the grapes at times a "trapiche" was used. The trapiche was a simple contrivance of a roller with a handle and worked by hand. When fermentation began the juice was strained, placed in barrels and left for a certain length of time. It was examined now and then and cared for to prevent turning into vinegar. At the end of a few months the wine was ready to use, but the longer it was kept the better it grew with age.

It has been said that the Mexicans did not know how to cook. Such assertions were made by people who did not know them and had never associated with them. While they do not cook the so-called fancy dishes, their food, especially in days past, was nourishing, wholesome and digestible. Indigestion, dyspepsia and kindred ailments were unknown, while today they are as subject to these diseases as are other people.

There were no stoves in the early days, but in their stead fireplaces of mud and stones. They were built in a semi-

circular form, varying from a foot and a half to three feet long, and from one to two feet wide, and about one foot high, with bars across the top to hold the pots. To bake bread "hornos" (ovens) were built of bricks and mud, on the same principle as bakers' ovens are built at present. Tortillas were oaked on large pieces of iron called "comales."

Everyone is familiar with the making of tortillas, tamales and enchilades, but there were other foods prepared which are not so well known, namely, puchero, estofado, albondigas and colache.

To make puchero select pieces of meat were placed to boil until it made froth, when that was thrown out. Then to the meat and broth were added green corn, string beans, garlic, onions, cabbage, squash, carrots and a few of the spicy weeds, and all boiled until the vegetables were well cooked. To prepare estofado, some pieces of meat with lard were placed on the fire, and after a short time dry grapes were added and left until well cooked. Then slices of bread, sugar and some spice were added and again placed on the fire for a short while. Albondigas were made from the sirloin of the beef. The meat was well ground on a metate, or otherwise; to it were added onions, black pepper, coriander and yerba buena (a species of mint). All these were made into a dough or paste, and from this little balls were shaped and cooked in boiling water. Colache was a common dish, wholesome and easily cooked. Some lard was thoroughly heated, and in that squash cut up fine, green corn, also cut up, some cheese and meat, all being cooked together.

The dress of the men was very much the same as shown in the pictured representations. California was a stock country, and as nearly all were engaged in the occupation of stock raising they wore what was called "botas de haya." These were large pieces of leather, some of common and some of

fancy workmanship, wrapped and secured around the legs below the knee. They were worn by men when chasing cattle, to protect their limbs from trees or chaparral.

The dress of the women was not vastly different from that worn at present, except in the articles of apparel known as enaguas or tunicos, rebosos and tapalos. It was a common thing, before the coming of the Americans, for the women to wear enaguas or tunicos (gowns) of pure silk, which, of course, differed in color and pattern. The material from which such garments were made was brought from Spain directly to Mexico; thence to New Mexico, California and other places. Such garments were high priced and frequently handed down as heirlooms from one generation to another. The reboso was a long shawl of different colors with fringes at the borders; some of pure silk and some mixed with other material. The tapalo was also a shawl, but a square one with fringes on its four sides and plenty of fancy embroidery all over it. These were of pure silk, very costly and only a few women could afford them. The rebosos and tapalos were gracefully used by women so as to cover the head and then thrown over or around the shoulders and chest. A beautiful woman wearing one of these fancy tapalos presented a most charming and elegant picture.

The early Mexicans had so much respect for their word that it was not lightly given and when once given it was sacredly kept. In business affairs of all kinds, in social intercourse or particular doings a man's word once pledged was held binding. Written documents were not considered necessary. Sometimes writing was used, but not generally. If a contract between two or more parties was entered into it was done by verbal agreement, observed and adhered to strictly. A person might make a deal, trade or purchase from another about stock, land, money or any other matter, and their word was their document, binding and kept sacred until death.

These methods no doubt seem lax and unbusinesslike, viewed in the light of today; and yet such was the native virtue of these people that pecuniary loss was welcomed sooner than soil or tarnish their honor. As an example it is worthy of emulation and practice.

Unfortunately a change came, and that change, under such circumstances, was ruinous to their welfare. Take for example holders of land. There were large numbers of families who could not present a better title to ownership than possession and the word of another, perhaps dead, or bought out. Such facts could not avail or help them against established or newly enacted laws which clearly defined matters regarding ownership or acquisition of land. It was not strange then to see individuals or corporations take advantage of such state of affairs in order to acquire either small or large tracts of land, frequently lawfully, but many times unjustly. These doings gave rise to endless litigation and despoiled many Mexican families of their land all over the State.

Much could be written illustrative of their filial love and courage. Children, whether grown or not, for the sake of their love to their parents, would make any sacrifice, however great, if it would save them from a tear or sorrow. Young men, on the point of leaving home for a short or prolonged absence, on their knees would ask for the parental blessing; they would depart carrying engraved in their memory, always bearing in their heart, the advice and undying love of the dear ones left behind.

Two short anecdotes will be sufficient to illustrate their courage. On one occasion, Don Antonio Maria Lugo and his son Jose Maria, when on one of their rounds after cattle, lassoed a bear. The old gentleman handed his son a machete (a short sword) and told him to get down and kill the beast, which the young man did without hesitation. Francisco Alva-

rado, son of the Mayor-domo at San Bernardino, Viejo, once lassoed a half grown bear, tied him to a juniper tree from one end of the riata, then cut a stick of wood about a yard long and approached the animal as though he would allow himself to get hugged. The bear would rise on his hind legs and reaching out with his fore feet would try to reach Alvarado. Quick as lightening Alvarado would give him a blow on his paws, when the brute would draw them back and howl. Again the act would be repeated, until Alvarado, tired of the fun, killed the bear with his knife, taking the skin home as a trophy.

This is a brief description of a few of the religious, social and domestic customs of the early Mexican pioneers. In honor, honesty and true manliness the men of that day will stand comparison with the men of any nation; the women were marvels of love, purity and devotion unsurpassed by those of any nation or clime. The time was one of primitive simplicity and social equality. The people as a whole were happy and contented.

The passing years have wrought many changes to the people and to the State. Most of the old pioneer settlers have passed away. Their descendants are scattered, some of them having fallen on evil days, are the victims of distressing poverty; but many of them, in spite of the disadvantages under which they labor, still maintain the traditional virtues of their fathers.

Those now residing near the old La Placita, which they founded, are: Antonio Atencio, born in 1838; Esquipula Garcia, born 1818; Tomas Archuleta, born 1834; Jose Antonio Martinez, born 1842; Mrs. Teodoro Trujillo (Miss Peregrine Gonzalez), born 1828; Mrs. Jose Antonio Martinez (Miss Florentine Garcia), born 1828; Mrs. Miguel Alvarado (Miss Ascension Martinez), who was born at La Politana a few months before her parents removed to La Placita.

In the county remain three other Mexican pioneers who

should receive mention in these pages. Miguel Bermudaz of San Timeteo canyon, who, despite his years, is active in mind and body, is doubtless the oldest settler in the valley. Ignacio Reyes of Reche canyon, born at Los Angeles in 1816, is a marvel of physical activity and considers it as little of a hardship to mount his horse for a ride to Los Angeles as he did in the years before steam had lessened the distance between the Rancho San Bernardino, and ere the city bearing that name had been founded. His wife was Francisco Lugo, a granddaughter of Don Antonio Maria Lugo. Reyes had charge of the vaqueros in the removal of cattle from the rancho after its purchase by the Americans. They drove 11,000 head of cattle from the valley at one time; then returned and drove a herd of 500 bulls and a large number of horses to the San Antonio rancho of Don Antonio. He is a remarkable type of the old-time Mexican, and sits on his horse with the grace and vigor of the days when men and horses were inseparable companions and fighting wild Indians or wild animals their daily task.

Miguel Bustamente came to California in 1849 and settled in Agua Mansa in 1852, taking a prominent part in the affairs of the colony until, mindful of advancing years, he declined further honors. For thirteen years, from 1867, he served as Justice of the Peace of San Salvador township. He was first Postmaster of Agua Mansa and a school trustee and road supervisor for many years. Though physically infirm his mentality is unimpaired and as keen and bright as in the days of his active life.

These pioneers serve to link the past with the present; they are still a part of the one and had their share in making possible the other; for as tomorrow is dependent on today, so today is dependent on yesterday. Each generation has its part in the sum of the whole; each must bear its proportion in the making of history; for nations, like individuals, are dependent upon each other.

CHAPTER XXIII.

AMERICAN COLONIZATION—THE MORMON PIONEERS.

The presence of gold in California was known to the padres long years before the Americans came into the country. It was on land belonging to the Mission San Fernando, in the Sierras north of the mission, that gold was first discovered. But it was on the 19th day of January, 1848, that the great discovery was made. Two weeks later the treaty of Guadalupe Hidalgo, whereby a vast territory came into the possession of the United States, was signed. California, languid in the golden sunshine, awoke from eons of dreaming. The pastoral era was at an end.

Then it was the name of California echoed and re-echoed to the outermost parts of the civilized world. Men, mad with excitement, fevered with the wild thirst for quickly acquired riches, rushed through the gateways of the mountains and over the vast expanse of ocean to the new "el dorado," where gold could be had for the picking up. Never in the history of the world had there been such an excitement. But the Argonauts cared nothing for California. They saw not the glory of her sunshine, the beauty of her mountains, the fertility of her valleys. It was for the golden treasure hidden in the bosom of earth, and for that alone they came. To all the rich possibilities of the marvelous land they were blind. The story is old and worn threadbare in telling. The years filled with excitement and terror, the bitterness of disappointment and the heart-aches have left their record, and the successes also. In the history of the golden garnerings of the few

the woes of the many have been forgotten. It is material success in life which appeals strongest to men. But time, always kind, has soothed the wounds and smoothed the roughness the years wrought, and "the days of gold, the days of '49" are paged in the annals of romantic history of the Golden State.

San Bernardino Valley was far removed from the scene of early gold excitement. Now and then tales were brought to the Mexican settlers herding their flocks in the valley; now and then some of the young men would wander forth to find how true the tale. But, as a rule, the Mexicans of the valley were not disturbed by the stories. They pursued the even tenor of existence, content with the life they lived, and having contentment desired naught else—had naught else to gain.

The causes which led to the colonization of San Bernardino Valley by Americans antedated the war with Mexico and might even be said to have remote origin in the exodus of the Mormons from Nauvoo.

The dominating minds, or mind, which governed the interests of the Mormon people fully recognized the great possibilities of the whole Western Territory. Mormon missionaries were actively engaged in the work of proselyting, not only throughout Europe, but in Asia, South America, Australia and the Islands of the Pacific. They were numbering their converts by hundreds. Brigham Young's fondest hope was to colonize the whole Pacific coast and to extend the dominion of the Mormon church even to the City of Mexico. It was another dream of empire with its capitol at Salt Lake City. California was especially desirable and important to the carrying out of his plan, which anticipated the planting of colonies of immigrants throughout the territory and these, forming a chain of settlements, would provide resting places for "saints" en route from the coast to Salt Lake City, the Mecca of their faith. It was a brilliant conception, well wor-

thy the master-mind that conceived it, and but for the war between the United States and Mexico might have developed into more than an iridescent dream.

It was toward the close of the war between the United States and Mexico that a regiment was recruited from among the Mormons for service in the U. S. army. This regiment was known as the Mormon Battalion. After their return from Mexico they were quartered for some time in Southern California and while here received final discharge from service. They were law-abiding, God-fearing men and gained the respect of the people of California. Indeed, the citizens of San Diego found them so useful and desirable as neighbors that a general petition was circulated and signed by every inhabitant of the town requesting them to make a permanent settlement among them, and many of them remained in that part of California.

Captain Jefferson Hunt was the first of the Mormons to come into San Bernardino Valley and it was chiefly through his efforts that the Mormons colonized here. He was a man of more than average energy and ability and whose honesty and integrity of character was unquestioned. He was instrumental in organizing the Mormon Battalion and was commissioned Captain of Company "A." This company was stationed for some time at Los Angeles, and while there Captain Hunt became acquainted with many of the Spanish rancheros and made it a point to familiarize himself with the whole surrounding country. After the regiment mustered out of service, Captain Hunt, with his two sons, went into the northern part of the State to the gold mines. He returned to Salt Lake City in the fall of the same year by the Humboldt route which was then only a trail between Utah and California. In the spring of 1850 he made a trip to California, coming through by way of Southern Utah, the Mojave Desert and Cajon Pass, the first white man to enter California by this

route, which was afterwards known as the Mormon Trail, or southern route to California. He stopped in San Bernardino Valley and purchased 300 head of cattle and 150 horses of the Lugos, and packing the latter with provisions, which he purchased of Rowland and Workman, he engaged 20 Indian vaqueros to take care of the stock and returned over the same route to Utah.

In 1850 Captain Hunt engaged to pilot a party of emigrants, en route to Sutter's Fort, as far as San Bernardino Valley. After they were well on their way some dissention as to the advisability of the route chosen caused a division of the party, the dissenting members taking an old Spanish trail which they believed was a more direct route to their destination. This was the party of emigrants who met so tragic a fate in Death Valley. Those under Captain Hunt reached their destination with no mishap other than incident to overland travel of the time. Returning to Salt Lake City Captain Hunt began agitating the question of the formation of a colony of Mormons to locate in San Bernardino Valley. This coincided with the plans of Brigham Young, who encouraged the move and used his influence in furtherance of the plan.

In March, 1851, a large party of emigrants, consisting of about 500 persons, with cattle, horses, etc., left Salt Lake for San Bernardino Valley. This train was under command of Captain Hunt who was to take the lead and pilot them through to their destination. As it was impossible for them to travel as one company, on account of scarcity of forage and water in crossing the desert, the train was divided into three sections. The first section, under Captain Hunt, came into San Bernardino Valley and encamped at Sycamore Grove, at the mouth of Cajon Pass, on St. John's day, the 24th of June, 1851.

Amasa Lyman and Charles C. Rich, two of the original Twelve Apostles of Brigham Young, were with this party of

colonists. They at once opened negotiations with the Lugos for the purchase of the Rancho de San Bernardino. During the summer the transfer was effected and they took possession of the property. The purchase price was \$7,500.00. The colonists did not have the money to pay for the property and Elders Lyman and Rich, with Captain Hunt as agent, went to San Francisco, where they negotiated a loan for the amount. The money was borrowed of Haywood and Morley and was paid in three installments.

It is not within the province of this chapter to criticize or discuss doctrinal points, tenets of faith or the circumstances which brought the Mormon church into conflict with the government of the United States. It is sufficient to say that the Mormons who first came to San Bernardino Valley were ideal colonists. They were farmers, mechanics and artisans of the various crafts. So far as material advantages went there was perfect equality. There was no wealth and no poverty among them. The system upon which the government of the Mormon church was based was purely patriarchial and it was carried out in the religious, domestic and social life of the Mormon people. They were the extreme of conservatives, and sufficient unto themselves did not desire or tolerate outside influence or interference. As a community they were honest, industrious, law-abiding, peaceful citizens, and under their thrifty management the beautiful valley blossomed into marvelous productiveness. The church laws were sufficient to regulate all public matters until state laws were established. All minor dissensions among themselves were carried into the church council and there submitted to arbitration. There was no appeal to other tribunal. Their moral conduct was beyond reproach. Idleness, drunkenness, gambling and vice was unknown among them until a later day when another class of people came to mingle with them.

Such were the people who colonized San Bernardino Valley. Let credit and honor be given where credit and honor are due.

When the colonists came into the valley there was a rancheria of about 500 Cohuilla Indians, under Chief Juan Antonio, near the old mission. During the summer Indians from Potrero came in and together they committed some depredations and in a few instances drove the settlers on the outskirts into the camp. Anticipating further disturbance it was decided to build a stockade fort. This fort was located in the vicinity of the block between Third and Fourth streets and C and D streets. Houses for the settlers were constructed inside the palisades which furnished a good protection. Most of the settlers moved into the fort, only a few families remaining outside. Though the Indians quieted down without any serious disturbance many of the colonists continued to reside in the fort, which they occupied for about four years, when it was demolished.

Bishop Tinney was the first to occupy the old mission. The mission building was used as a tithing house. Charles C. Rich occupied an adobe house on the site of the homestead property of Joseph Brown, on E street. Captain Hunt was President of the High Council of the Mormon Church of San Bernardino.

In 1855 San Bernardino Valley was a part of Los Angeles county. Captain Hunt was one of the two representatives of the county in the State Legislature. In 1853 he presented a petition to that body asking the segregation of a portion of the county, the part set aside to be known as San Bernardino county. An Act was passed and approved April 26, 1853 authorizing the segregation and providing for an election to locate a county seat. Isaac Williams, David Seeley, H. G. Sherwood and John Brown were appointed commissioners to

designate election precincts and to appoint inspectors of election. At this election the town of San Bernardino was chosen county seat of the new county. In the first years of the settlement the town was commonly known as "The Camp" and to the Mexicans as "El Campo de los Mormones." Old San Bernardino was called San Bernardino, or Cottonwood Row, taking the name from the rows of cottonwood trees bordering the mission zanja.

During the first two or three years the land was used as a whole by the community. Each settler was allotted the amount of land he wished to cultivate, and planted whatever he desired. After the county was established and the town platted the land was surveyed, subdivided into tracts and sold to individual purchasers.

The town plat of San Bernardino was filed for record at the request of Amasa Lyman and Charles C. Rich, on July 20 1854, R. R. Hopkins, Recorder. The streets were laid out due north and south, east and west, and numbered as they stand at present, but the lettering of the streets is of more recent date. On the original plat A street was Kirtland street, B street Camel street, C street Grafton street, D street Salt Lake street, E street Utah street, F street California street, G street Nauvoo street, H street Independence street, I street Far West street.

The town was controlled by the Mormons until 1857 when Brigham Young, desiring to centralize the church interests in Utah, issued the recall to Zion. Many obeyed the mandate and sacrificed their property to do so; others elected to abide in the land they had colonized.

Thus was founded the Imperial county of the United States. Its history since that date has been varied. Though far removed from the scene of civil strife the citizens, keenly alive to all the issues at stake, were agitated with the momentous question of loyalty or secession until internecine war

threatened to develop. The city of San Bernardino has known its reign of terror and lawlessness incident to frontier towns of the far west; but the better element prevailed and from disorder came peace and prosperity. It has had its periods of depression and its periods of prosperity; but always looking to the future it has ever kept abreast with the chariot of progress.

What the future may have in store for the beautiful valley no man may know, for no man can know the scheme of human destiny. Sublimely grand and ever watchful tower the mountain peaks of San Bernardino, San Gorgonio and San Jacinto, "Sentinels of the Valley," where grim and silent as now they saw it emerge from the primeval ocean; saw it lie for centuries desolate and barren of life saw it gradually emerge from its desolation until, reveling in a wilderness of verdure, it laughed up to the cloudless skies as though intoxicated with the exuberance of living. Civilized man followed savage man and harnessed Nature to the plough of his needs. From the tangled wilderness of untamed beauty he developed an earthly paradise, for here Nature and Art combined touch perfection. And the work of man in the valley is within the memory of men still living. They have cultivated the land until it teems with blossom and fruitage; they have dotted the valley with thriving cities and villages. The mountains, patient and silent can afford to wait for they know the possibilities of Time; but man, ever conscious of the briefness of his day, grows impatient, and looks toward the ever elusive Future for the fruition of his happiness.

But here Contentment should reign, for they who dwell within the shadow of her mountains, beneath the sunlight of her skies can say in truth, there is no fairer spot on earth than San Bernardino Valley.

"Finis coronat opus"

"Los bons talls no se los menjan los dropus."

RB 9.3





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